

A
DEFENCE
OF THE
Thirty Nine Articles
OF THE
Church of England.

Written in *Latin* by *J. Ellis*, S. T. D.
Now done into *English*.

To which are added the
Lambeth Articles:

Together with the Judgment of Bishop
Andrews, Dr. *Overall*, and other
Eminent and Learned Men upon
Them.

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REFERENCE

OF THE

Thirty-Nine Articles

OF THE

Church of England



Thirty-Nine Articles

Agreed with the Holy Synod of Bishops
in the 16th General Assembly
at Lambeth and London
in the year 1562

Printed by I. Baskett
at the Press of the
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in the year 1662

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TO THE

READER.

THE Credit and favourable Reception that this Book of Dr. Ellis's has met with amongst Men of Letters, is a sufficient Apology for giving it a new Birth, and making its Use of a larger Extent. It was published in Latin in the Year 1660. Reprinted in 1694. And because both Impressions are now quite sold off, it became necessary, either to give it a new Edition, or a new Language: The latter (as being of a more general Use) was chosen: And therefore I have en-

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deavour'd to make the Author speak as good English as a sententious and argumentative Stile would easily bear, without too much wresting and wandring from the Sense.

It is something wonderful to observe, how ignorant many People are of the very Articles of that Religion which they have all along professed themselves to be Members of: as if it were enough to be of the Church of England, without having any tolerable System of its Doctrine, much less knowing how to defend them against the Cavils of our Enemies: Whereas we are not afraid to encourage Men to have recourse to those Articles of our Religion, by which (we own) we must stand or fall. The bold and daring Attempts of Men of restless Spirits in this Age, make it
highly

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highly necessary for every Christian to consider well, and examine what 'tis he believes, and what Foundation his Faith stands upon; that he may be ready always to give an Answer to them that ask him a Reason of the Hope that is in him, and may be able by sound Doctrine to convince the Gainsayers.

To which purpose this short Defence of the Articles of the Church of England is presented in an English Dress, for the greater Advantage and more general Use of all Readers: Wherein may be found (though short and succinct, yet) very clear and strong Arguments; and such, I am persuaded, as will not fail to work upon all well-disposed and ingenuous Minds. I have not thought fit to interpose, except in one

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or two Places, where the Obscurity of the Subject or the Author's Sense seem'd to require it ; and there too I have set a distinguishing Mark. And now, if the Whole shall in any measure contribute to remove Men's Doubts, or instruct their Minds, to confirm their Faith or reform their Manners, here is a glorious End, and there needs no further Apology to be made.

Sutton-Court,
Nov. 11. 1699.

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A
DEFENCE
OF THE
Thirty Nine Articles
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ARTIC. I. *Of Faith in the Holy
Trinity.*

A
THERE is but One Living and True
God Everlasting, without Body,
Parts, or Passions; Of infinite
Power, Wisdom, and Goodness; the Ma-
ker and Preserver of all things both visi-
ble and invisible: And in the Unity of
this Godhead there are Three Persons of
One Substance, Power, and Eternity; The
Father, the Son, and the Holy Ghost.

Obj. 1. Against which it is objected, 1. That there are Gods many, according to the Apostle, 1 Cor. 8. 5.

Ans. 1. The Apostle says not, that there are many Gods with respect to their Essence; but either with relation to the Error of some that say the Planets are Gods, or else according to some certain Similitude; as Magistrates are sometimes called so.

Obj. 2. The Phrases of [Time past] and [Time to come] are spoken of God, and therefore he is not Eternal.

Ans. Such Words are spoken of God, not as tho' he had any variation through them, but because his Eternity does comprehend all Times.

Obj. 3. The Scriptures testifie, that God has Hands and Eyes, &c. and therefore he is not Incorporeal.

Ans. Such Parts are not attributed to God, as really such; but by way of Similitude, and upon the account of his Actings, as the Action of the Eye is to see; from whence it is that the Eye, when it is spoken of God, means his Power of Seeing, not after a sensible, but intellectual manner; and the like is to be said of all other Parts of the Body.

Obj. 4. It is said, Gen. 6. 6. that God repented; and elsewhere, that he was subject to other Passions.

Ans.

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Ans. Repentance is indeed attributed to God, as if he were affected as Men are, because he acts sometimes after the manner of one that repents; but this is spoken not as to any Affection in God, but as to the Effect of the thing: And the like is to be said of other Passions.

Obj. 5. *The Angels are not reckoned up by Moses among the Works of the Creation.*

Ans. We do not read in *Genesis* the very Words of the Creation of Angels, yet this is to be understood there, both *Chap. 1. ver. 1.* and *Chap. 2. ver. 1.* They are the Heavenly Host; and the Apostle to the *Colossians* (*Chap. 1. 16, 17.*) expressly affirms, That God is the Creator of all things Visible and Invisible.

Obj. 6. *It is objected, That the Doctrine of the Holy Trinity is not true, but rather contradicts itself, because there is but One God, therefore not Three; but there would be Three Gods, if the Father was God, the Son God, and the Holy Ghost God. Now when we speak of a Person, we mean these Two things, the Essence, and the manner of Subsisting.*

Ans. From a Trinity of Persons in created Beings is rightly inferred a threefold Essence; but not so in Divine Beings. If we name a Person of the Holy Trinity, we mean a Nature or Essence that is common to more Persons than One: But created

things, because they are finite, their Substances or Persons must be separate. So Socrates, Plato, and Aristotle, although by a common Nature and Reason they are called Men, yet are not One but Three Men: And because in Divine Persons, the Being or Essence is infinite, therefore Three Persons subsisting in it, although they be truly Three, yet are but One God.

Obj. 7. The Doctrine of a Trinity of Persons does infer a Composition in God. Where there is Essence and Person, there is a Composition either from a general or a Particular Nature: And where there are these Two, there there is a Composition: But in God there is both, because his Essence is one thing, and his Person another.

Ans. There is not in God a Conjunction of an universal and particular Nature, since God is the most simple Essence. Nature and Suppositum (tho' two things) do not make a Composition in God, as it does in created Beings, in which Nature is one absolute thing, and the Suppositum another: whereas in God the Suppositum has a relative Nature, and a Relation does not compound, but distinguish; more especially in God, where the Relation does not really differ from its Foundation. Where there is an Union between Two absolute things,
there

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there indeed there is a Composition : But in God, his Essence is absolute, and the Person relative : And Persons do not differ from one another really and essentially, but really and personally, *i. e.* by relative Personalities.

Obj. 8. *Where there are One and Three Beings, there there are Four : But in God there are One and Three Beings, the Father, Son, and Holy Ghost are Three, and yet Essence it self is none of these.*

Ans^w. * There is one only Essence in God, and Three Persons are only the Three Modes of his Subsistence : Now Modes do not number a thing, but they are numbered and included in it ; so that it cannot be said to be different from them. So, for Example, if there be Three Degrees of Light, the Morning, Noon, and Evening Light, Light it self will not be any fourth thing in respect of these Degrees, which are to be reckoned up and

* We are not to imagine here, that the Author meant to favour the Sebellian Heresie : For though to say, that Three Persons are Three Modes of Subsistence, be Sebellianism, yet as an Answer to the foregoing Objection, the fairest Interpretation is, That though there be Three distinct Persons in the Godhead or Divine Nature, the Divine Nature is not to be reckoned as a thing distinct and separate from them : And this will give likewise an Orthodox Sense to the Comparison of Lights.

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included under Light singly and simply considered.

Obj. 9. *If there be Three Persons in the Divine Essence, then there will be first and second, before and after, and so it will not be perfectly simple.*

Ans. [*Before and after*] do not relate to the Essence, but to the Modes of subsisting; And though they generally suppose a priority of Time and Essence, yet there is a priority of Order that does not exclude a Co-eternity: And Eternity has relation to the Essence of God.

Obj. 10. *The Doctrine of the Trinity is contrary to Reason, because it asserts the same numerical Essence to be wholly in One and wholly in Three, which seems impossible.*

Ans. The Divine Essence is One and Infinite, and so is wholly in One Person, and wholly in Three: This cannot be said to be impossible, since the Essence of a reasonable Soul is totally in the whole, and wholly in every Part. Now the true Image of this thing is this, That many Men are one Man only by a Participation of the Species or Humane Nature.

Obj. 11. *This Doctrine introduces Three Infinities, when it is impossible there should be any more than One.*

Ans. There is One Infinite, viz. the Divine Essence; however that Infinity is
not

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not a personal Property, but an essential one : There are not indeed Three infinite Gods ; but Three Persons make up One infinite Nature.

Obj. 12. *The Father is said to be the only true God, Joh. 17. 3.*

Ans. Hereby are excluded all fictitious Deities or Creatures, but not the Son or the Holy Ghost : Even the Father alone is God, who has an Omnipotent Son.

Obj. 13. *The Scripture does not make use of these Words and Phrases : Trinity, Person, and to proceed.*

Ans. Although these Terms are not to be met with in the Scriptures : yet the Sense and Meaning of them are plainly to be fetched from thence.

A R T. II. *Of the Word or Son of God which was made very Man.*

THE Son, which is the Word of the Father, begotten from everlasting of the Father, the very and eternal God, of one Substance with the Father, took Man's Nature in the Womb of the Blessed Virgin of her Substance : So that Two whole and perfect Natures ; that is to say, the Godhead and Manhood were joyned together in One Person, never to be divided ; whereof is One Christ, very God, and very Man;

Man; who truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a Sacrifice, not only for Original Guilt, but also for the Actual Sins of Men.

Obj. 1. That it does by no means agree to a Spiritual Nature to beget; therefore Christ is not begotten of God.

Ans. This is true, Physically speaking, in the manner that corporeal Substances beget their Likeness and Substance; but it very well agrees in a Metaphysical Sense, as an Angelical or Human Mind begets Reason, which is the proper Fruit of the Mind, and in the most Spiritual Sense of all, we may suppose one Person to beget another, from and in himself, as the Father begat the Son.

Obj. 2. That Christ has not all the Divine Perfections, because he wants Paternity, which is a Perfection of the Father; therefore he is not God.

Ans. Christ has all the absolute Perfections that are common to the Three Persons, which is sufficient, although he has not the Characteristical Ones, which are proper only to One.

Obj. 3. That if the Father and the Son are of the same Essence, then if the Son be incarnate and made Flesh, the Father is so too.

Ans. The whole Divine Essence is incarnate,

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carnate, not absolutely, but relatively; inasmuch as it is wholly in the Son, the whole Divinity originally undertook the Work of Incarnation. This may be illustrated by a Similitude: Three Sisters weave one Garment, and the second wears it.

Obj. 4. If the eternal Son of God be incarnated, it follows that he had a Being, and was a Person before he was incarnate: If this be so, What is that which was conceived in the Virgin's Womb, and born? Not a Person; for then there would be Two Persons, and Two Sons of God. If the Person is not born of the Virgin, how does that deserve to be called a Man which is born of her, since no body can be called a Man, that is not a Humane Person? For a Man is distinguished to be such by his Person, and nothing else.

Ans. There is one sort of Individual which subsists of it self, and is rightly called Person; and another, which does not subsist of it self, but in another, as the Hand in the Body: But because it does not subsist of it self, is therefore not to be called a Person. So the Humane Nature of Christ never did subsist by it self, but always in the Divine Logos; and for that Reason was never of it self a Person.

Obj. 5. God sent his Son, not in true Flesh, but (as the Apostle says, Rom. 8. 3.) in the Similitude of sinful Flesh: And so Christ was not a true Man.

Ans.

Answ. The true Flesh of Christ is called the Similitude of Flesh, not simply so, but as obnoxious to the Sin of the Flesh; not that Christ did assume the Likeness of Flesh, and as it were the Image of a Body, and not a real one, but only the Similitude of sinning Flesh: This could not be; for Christ was not a Sinner, though he was like to Sinners.

Obj. 6. Christ and Melchisedeck are compared together, because both of them were without Father and without Mother, Heb. 7. 3. And therefore Christ was not born of a Virgin.

Answ. Christ is said to be without Father and Mother, in respect to different Natures, not simply so: For he was without Father in respect of his Humane Nature, and in respect of his Divine, without Mother.

Obj. 7. God was not angry with Mankind, but abundantly loved it, and therefore out of meer Charity sent his Son; for which Reason there was no necessity that the Father should be reconciled to us.

Answ. God was certainly angry with us, although he sent his Son: He loved us as Creatures, and hated us as Transgressors. Gods Wrath excludes the Special and particular, though not that general love of God, wherewith, as such, he loves his Creatures.

A R T. III. *Of the going down of Christ into Hell.*

AS Christ died for us, and was buried, so also it is to be believed that he went down into Hell.

Obj. 1. The Evangelists that have mentioned the most minute Circumstances in the History of Christ, do not speak one Word of this Descent into Hell.

Ans. The Evangelists desired only to relate those things of Christ, whereof either they themselves were Eye-witnesses, or else had it from others that were so; but no mortal could see Christ descend.

Obj. 2. Christ did not go down into Hell in his Deity, which is every where; nor in his Body, which was laid in a Sepulcher; nor in his Soul, which was in Paradise, Luke 23. 43.

Ans. The Soul of Christ might be upon one and the same Day in Hell and in Paradise: For why may we not say, that Christ, after his Death, and the Union of his Soul and Body restored, might in a Moment descend into Hell, and in a Moment return from thence? We ought to believe many things, the Manner and Circumstances whereof we are not able to define.

Obj. 3. Christ did not descend, that he might shew

shew his Victory, because his Resurrection was but the beginning of his Triumph; nor that he might further suffer, because he said upon the Cross, It is finished: nor finally, that he might free the Fathers from Limbo, since Limbo is a meer Tale.

Answ. * His Resurrection was the beginning of his Triumph manifested to us, but perhaps not absolutely so; for his Descent into the lower Parts (mentioned Eph. 4. 9.) was before his Resurrection: And this Place seems very strongly to prove the real Descent of Christ into Hell. Nor by our Adversaries Confession is there any Impiety in this Opinion if it be said, that Christ went to manifest his Victory to the infernal Spirits, and then presently enter'd into Paradise, as he promised the Thief.

Obj. 4. It did not become Christ to honour those with his Presence, who had been unworthy of his Favour, and were eternally damned.

Answ. It did become Christ; and for the Demonstration of his Justice and Glory, it was fitting that he should present

* The Opinion of Bishop Pierſon, and other eminent Men of our Church in this Matter, seems to be safer, and less liable to Exceptions. That by Hell or Hades it means rather the Place and State of the Dead, after the Separation of Soul and Body; when Christ (as to his Humanity) was willing to be detained till his Resurrection.

himself a Conqueror to infernal Spirits, that he might bring a Terror upon the Devils, and reproach the Damned with their Folly and Wickedness. However it be, let us believe that Christ went down into Hell, although we are not fully and plainly satisfied of the Sense and Manner of it.

A R T. IV. *Of the Resurrection of Christ.*

CH R I S T did truly rise again from Death, and took again his Body, with Flesh, Bones, and all things appertaining to the Perfection of Man's Nature, wherewith he ascended into Heaven, and there sits, until he return to judge all Men at the last Day.

Yet it should seem that Christ could not raise himself from the Dead. For, (Obj. 1.) It appears very unaccountable, that any one should die, and yet raise himself to Life again.

Ans. It is indeed very unaccountable that meer Man should rise again by his own Power; but Christ is God as well as Man.

Obj. 2. The Scriptures generally ascribe the Resurrection of Christ to God the Father, as Rom. 6.4.

Ans. His Resurrection is indeed ascribed to the Father, but not to him alone: It is attributed to both, because of the perfect

fect Unity of their Essence. Whatsoever the Father does, that does the Son do likewise.

Obj. 3. 'Tis objected, That Bodies, after Resurrection, are not Flesh and Bones, but of a Spiritual Nature, 1 Cor. 15. 44. how could Christ then reassume his Body with Flesh and Bones?

Ans. Bodies after their Resurrection are said to be Spiritual, not as to their Substance and Essence; but as to their Qualities and Endowments, they will be like to Spirits, immortal, and wanting neither Meat nor Drink.

Obj. 4. Bodies of Flesh are not immortal, because, as the Prophet Esa. 4. 6. says, All Flesh is Grass.

Ans. All Flesh of pure Man is corruptible, and as Grass; but the Flesh of Christ is not such: The Prophet there speaks of the common and ordinary Condition of Mortals, and not of a most glorious Saviour, who is very God.

Obj. 5. The Apostle tells us, 1 Cor. 15. 50. That Flesh and Blood cannot inherit the Kingdom of God; how then could Christ with both these ascend up into Heaven?

Ans. The Apostle speaks of Man as corrupted, and not washed from his Sins by Christ, or else of Flesh not yet freed from Corruption, That such shall not inherit the

the Kingdom of God; for the Body cannot enter into Heaven till it be freed from Corruption.

Obj. 6. *Christ will not forsake us even to the last Judgment; for he told his Disciples, Mat. 28. 20. Lo I am with you, even to the end of the World. And in the way to Damascus he appeared to St. Paul, Acts 9. 17. And again in the Castle, he stood by him in the Night, Acts 23. 11.*

Ans^w. Christ speaks of a Spiritual Presence by his Grace, and not of a Bodily one by Nature: And then what if Christ did promise his Disciples that he would be with them by a Substantial Presence, if need so required? We are not to fix Christ so to the Heavens, as if he could not appear upon Earth, as perhaps in an extraordinary manner he did appear to St. Paul; although many understand that place of a mental Vision: However Heaven is the ordinary place of his Residence.

Obj. 7. *It is apparent that Christ will not judge all Men; for he that believes shall not come into Judgment, John 5. 24. The Prince of this World, the Devil, is already judged, John 16. 11. And also he that believes not, John 3. 18. is condemned already.*

Ans^w. He that believeth shall not come into the Judgment of Condemnation, but of Absolution: But the Devils and all Infidels

fidels are already judged in Gods Decree, or in his revealed Word, or by their own Consciences, which is the begining of their Punishment; but hereafter they will be condemned according to the Revelation and Manifestation of Judgment already made, to the Acuteness of Punishment, and to the Consummation of Torments both of Body and Soul.

ART. V. *Of the Holy Ghost.*

THE Holy Ghost proceeding from the Father and the Son, is of one Substance, Majesty, and Glory with the Father and the Son, very and eternal God.

Obj. 1. Altho' the Spirit of Truth be said to proceed from the Father, John 15. 16. yet it does not seem to proceed from the Son, because it is no where said so in Scripture.

Ans. Although it be not said in the very Words, that the Spirit proceeds from the Son, 'tis plainly called the Spirit of the Son, Gal. 4. 6. And the Spirit of Christ, Rom. 8, 9. And then Christ says, John 15. 26. that he would send them the Spirit from the Father: In which Words he seems to mean, that it would proceed from him likewise: Though, speaking as a Man, by way of Respect, he attributes it to the Father. There is no need to dispute too nicely about

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about this Matter; if it be but granted, that the Holy Ghost has an eternal Dependence on the Son, 'tis to no purpose to strive about Words and Terms.

Obj. 2. The Holy Ghost was not from Eternity, John 7. 39.

Ans. This Place does not speak concerning the Being or Person, but of the Gifts and Operations of the Holy Ghost.

Obj. 3. The Holy Ghost is not every where, because he changes place : The Holy Ghost shall come upon thee, says the Angel to Mary, Luke 1. 35. And in the same place ; the Virtue of the most High shall over-shadow thee ; therefore neither is he the Most High.

Ans. The Words [*come upon thee*] do not signifie any change of Place, but a particular Manifestation in some certain Place : And then the Holy Ghost is essentially the Most High, though not personally so, if by the Name of [*Most High*] the Father be understood.

Obj. 4. The Holy Ghost does not know all things ; because none knows the Father but the Son, Mat. 11. 27. therefore he is not God.

Ans. The Word [*none*] excludes only Creatures, and not the Holy Ghost, who perfectly knows the Father, 1 Cor. 2. 10.

Obj. 5. All things are made by Christ ; and so is the Holy Ghost : Therefore he is not God, John 1. 3.

Ans.

Ans. All things are said to be made by Christ which are made ; but then only Creatures are made.

Obj. 6. *He that prays to God, is not God ; but the Holy Ghost supplicates God for us.*

Ans. It is not said what the Holy Ghost acts immediately and of its self, but what it stirs up and affects in us.

Obj. 7. *He that is sent is inferiour to him that sends ; but the Holy Ghost is sent by the Father, and then he is not of the same Majesty and Glory.*

Ans. Mission and Obedience do not always take away an Equality of Power ; for an Equal may sometimes be sent by his Equal.

ART. VI. *Of the Sufficiency of the Holy Scriptures for Salvation.*

Holy Scripture contains all things necessary to Salvation, so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any Man, that it should be believed as an Article of the Faith, or be thought requisite or necessary to Salvation. In the Name of the Holy Scripture, we do understand those Canonical Books of the Old and New Testament, of whose Authority was never any doubt in the Church.

Of

Of the Names and Number of the Canonical Books.

Genesis, Exodus, Leviticus, Numbers, Deuteronomium, Joshua, Judges, Ruth, the First Book of Samuel, the Second Book of Samuel, the First Book of Kings, the Second Book of Kings, the First Book of Chronicles, the Second Book of Chronicles, the First Book of Esdras, the Second Book of Esdras, the Book of Hester, the Book of Job, the Psalms, the Proverbs, Ecclesiastes or Preacher, Cantica, or Songs of Solomon, Four Prophets the Greater, Twelve Prophets the Less.

And the other Books (as *Hierom* saith) the Church doth read for Example of Life, and Instruction of Manners; but yet does it not apply them to establish any Doctrine; such are these following.

The Third Book of *Esdras*, the Fourth Book of *Esdras*, the Book of *Tobias*, the Book of *Judith*, the rest of the Book of *Hester*, the Book of *Wisdom*, *Jesus the Son of Sirach*, *Baruch the Prophet*, the Song of the Three Children, the Story of *Susanna*, of *Bel and the Dragon*, the Prayer of *Manasses*, the First Book of *Maccabees*, the Second Book of *Maccabees*.

All the Books of the New Testament, as
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they

they are commonly received, we do receive and account them Canonical.

It may be thought, that the Scriptures do not contain all things necessary to Salvation; for (Obj. 1.) *It is necessary to Salvation, that we should know what, and how many Books are Canonical.*

Answ. This is not so absolutely necessary, for we only enforce it, that the Faithful may be Baptized, may Believe, and Live well.

Obj. 2. *It is likewise necessary to know, that these Books came to us uncorrupted.*

Answ. The Goodness of God is such, that he would not suffer those Books to be corrupted, which contain the business of Salvation: There was a Promise made to *Esay*, that his Prophetical Writings should remain for ever, (*Esay* 30. 8.) and Christ has promised (*Mat.* 5. 18.) That not one *Iota* or *Tittle* should pass from the Law.

Obj. 3. *We ought to know how many Articles of Faith are to be believed by every one, under the hazard of forfeiting his Salvation; but neither is this revealed in the Sacred Writings.*

Answ. We have a Creed, that is collected from the Scriptures; but yet it is not necessary to Salvation to have a distinct knowledge of the number of our Mysteries. One thing is needful, as Christ answered

swered *Martha* (*Luke* 10. 42.) One thing is absolutely necessary, namely, that in comparifon of *Chrift* we fhould look upon all things as lofs. I determin'd not to know any thing among you, fave *Jesus Chrift*, and him *Crucified*, fays *St. Paul*, *I Cor.* 2. 2.

Obj. 4. We no where meet with the Means that God made ufe of, to purifie Females from Original Sin, or Males that died before the Eighth Day, or indeed concerning the Gentiles, how they were to be faved under the Old Testament.

Ans. By the Circumcifion of the Men, the Females were confecrated; the Married Women belong'd to their Husbands, the Unmarried to their Parents: The purifing of Females from Sin was done chiefly by Faith; they and the Children of Jews that died before the Eighth Day, were faved by vertue of the Promise made to *Abram*, *I will be thy God, and the God of thy Seed.* God was not bound to any external Sacrament; even without that he could conferr his Grace: So alfo the Gentiles were juftified by Faith, *Gen.* 12. 3. *All the Families of the Earth fhall be blessed in Abram.*

Obj. 5. If the Scripture be perfect, either the fingle Books of the Canon are perfect, or the whole Canon: It is granted, that the fingle

Books of it are not so, and then the whole Canon is not, because many Books are lost, as the Writings of Nathan and Gad, with others, 1 Chron. 29. 29. as also the Epistle of St. Paul to the Laodiceans, Col. 4. 16.

Ans. The single Books have an essential Perfection, because they have the Matter and Form of the Word of God; the whole Canon has a proportionate one: The one has the perfection of the part, the other of the whole: But we have all the Books that are Canonical; those Books that are lost, were Historical Narrations; and some others too, that were not Canonical.

Obj. 6. All that Christ said and did are not comprehended in the Scriptures.

Ans. All that Christ did and said, necessary for our Salvation, are in the Scriptures.

Obj. 7. St. Paul bids us, 2 Theff. 2. 15. to hold or keep the Traditions.

Ans. Either the Apostle there speaks of those free and indifferent Constitutions that concern the Government of the Church, or concerning the Doctrine which he himself in Person had preached to them, and then even that was contained in his Writings, and other Canonical Books; for Tradition is wont to be taken in that Sense: Now he had delivered nothing contrary to the Scriptures, as some others had done.

Obj. 8.

Obj. 8. *But besides, Those Books (which we call Apocrypha) should seem to be truly Canonical, because not only many Councils, but many Fathers have called and accounted them Canonical.*

Answ. We are to give credit to Councils, as far as they follow the guidance of Scripture, and no further; and if at any time General Councils call these Books Canonical, this is only in a comprehensive Sense, and has no other meaning, but that they were wont to be read in the Church for the edification of the People; not that they had the same assurance of them, as of those that are truly Canonical, because these were never received into the *Hebrew Canon*; and from hence they were called *Deutero-Canonici*, or *Canonical in a second Form*: And then as to some of the Fathers, that they called them Canonical; that will not prove them such: Neither is it very likely, that the more Ingenuous of them would call them so, unless in the foregoing Sense.

Obj. 9. *The Church is wont to cite many things from thence.*

Answ. The Apostles cited some things from the Writings of the Heathens, but we must not gather from thence, that their Writings are Canonical.

Obj. 10. There are many things in the Books of the Apocrypha, which mightily encourage Faith and Piety: There you have little Morals, Oeconomies, and Politicks; in short, a Compendium of Scripture.

Ans. All the Books that contain good Precepts, are not Canonical.

ART. VII. *Of the Old Testament.*

THE Old Testament is not contrary to the New; for both in the Old and New Testament, everlasting Life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man: Wherefore they are not to be heard, which feign, that the Old Fathers did look only for transitory Promises: Altho' the Law given from God by Moses, as touching Ceremonies and Rites, do not bind Christian Men, nor the Civil Precepts thereof ought of necessity to be received in any Commonwealth; yet notwithstanding no Christian Man whatsoever is free from the Obedience of the Commandments, which are called Moral.

Against the aforesaid Article it is Objected,

Obj. 1. That in the Old Testament things were obscure, but in the New they are clear: In the Old, Christ was shadowed out under Ceremonies;

remonies ; in the New, himself is present ; from whence may be inferred, an Opposition between the Two Testaments.

Ans. There may be inferred some difference between the Old and New Testament, in respect to the manner of Administration, to the clearness and circumstances of Things ; but no contrariety in respect to the Substance.

Obj. 2. Christ (as a Man) had not yet suffered ; and for that reason, Grace through him was not yet offered.

Ans. Grace was effectually offered through Christ, that was to come.

Obj. 3. The Mystery of the Incarnation was unknown to the Sons of Men, Eph. 3. 5.

Ans. It was unknown to the Gentiles, before their Conversion : Or, This Mystery was unknown to the Fathers, i. e. It was not so plainly and distinctly known as now it is ; as you have it in that Text.

Obj. 4. The ancient Church was in its Infancy, and its Knowledge was accordingly. Gal. 4. 3. So in bodily things, it could not discern spiritual ones.

Ans. The ancient Church is called childish, not because it knew nothing of Christ, but because its Knowledge was very weak in respect of the Church of the New Testament, which saw those things brought to pass, which were before prophesied of.

Obj. 5. *Christ was the Mediator of a better Covenant, because it was established by better Promises, Heb. 8. 6.*

Ans. Christ is the Mediator of a better Covenant than that of *Moses*; for that promised only Blessing, upon condition they kept the Law: But the ancient Covenant, that was freely made with the Patriarchs, has the same Promises with the New Testament, in which Life is promised by Faith.

Obj. 6. *Circumcision is called an Everlasting Covenant, Gen. 17. 13. The Passover is called an Everlasting Worship; and the whole Levitical Service is called an Eternal Precept, a Perpetual Ordinance, and therefore it does bind all Christians, Exod. 12. 14.*

Ans. The Levitical Ordinances are called Everlasting, *i. e.* so long as the Old Law should last; so that such a duration is spoken of, as the nature of the thing will bear. And the Word [*Olam*] in the Original signifies an Age or long time, but does not always denote an absolute Eternity.

Obj. 7. *The Law of not eating Blood, does bind Christians, Acts 15. 29.*

Ans. The eating of Blood was forbidden to the Gentiles; not for ever, but for a time, to avoid giving Offence to the weak Jews, who were not yet fully confirmed in

in the Faith of Christ, and did still believe, that this Ordinance was not quite abolisht: But then you'll say, that abstaining from Blood and Fornication, are both joined together in the Apostles Edict, *Acts 15.29.* therefore by the same necessity that Christians are obliged to abstain from Fornication, by the same likewise are they bound as to the eating of Blood; I answer, that the eating of Blood and Fornication were joined together by the Apostles, not that they really were, but only were accounted equal. For by most Heathens, Fornication was accounted no Sin, and Christians began to be wondred at by the *Gentiles*, that they were so much in love with Chastity: Neither is it any new thing in the Law of *Moses*, to have Moral, Judicial, and Ceremonial Precepts mix'd together.

Obj. 8. *None can make wiser Laws than God: Now the Civil Precepts of the Law: Of not defrauding the Hirelings, of care for the Poor, and several others, do highly oblige every Christian.*

Answ. 'Tis true, no body makes Laws wiser than God; but among the Laws which He has made, some are only proper for the Jewish Commonwealth, and these do not bind Christians; but there are others which have the nature of common Justice, and a natural Law, and are the Explications and Determinations of

A Defence of the
the Moral one, and the observation of them is likewise enjoined in the New Testament: But these do bind every one to observe them.

Obj. 9. The Moral Law is not made for a Righteous Man, 1 Tim. i. 9.

Ans. The Law as to its Punishments (whereof it threatens a great many) is not made for a Righteous Man to Condemnation, altho' it be made (as to its Rules) for Observation. A just Man, even for the love of Justice, conforms himself to that Law, and then the threatnings of the Law signifie nothing to him. Consequently then, this can be nothing to wilful Libertines, that the Just are not bound by any Christian Laws.

ART. VIII. *Of the Three Creeds.*

THE Three Creeds, *Nice Creed, Athanasius's Creed*, and that which is commonly called the *Apostle's Creed*, ought thoroughly to be received and believed; for they may be proved by most certain Warrants of Holy Scripture.

Obj. 1. This Article seems to be imperfect, because it makes no mention of the Ephesian, Chalcedonian, and Constantinopolitan Creeds, which were wont to be approved of by the Church.

Ans.

Ans. This Article mentions the chief Creeds, not exclusively to others, as if they might not be true likewise; and it was not necessary to mention All.

Obj. 2. *The Inventions of Men are not to be obtruded upon the Church, nor to be received as necessary to be believed; but the foregoing Creeds as such; and are proposed to our Faith, as if they were the Word of God.*

Ans. The aforesaid Creeds were indeed composed and methodized by Men; but yet they are not the meer Fancies of Men contrary to the Holy Scriptures, which the Argument supposes; but the Doctrine contained in them is conformable to the Word of God. Neither do we receive them with an equal degree of Faith with the Holy Scripture, but we give them the next place to That, and reverence them, as the chief Monuments of Faith.

Obj. 3. *To omit others; that Sentence in Athanasius's Creed seems to be too severe, where he speaks of the Confession of Faith; That except every one do keep it whole and undefiled, without doubt he shall perish everlastingly: What shall we then say of those that labour under an invincible Ignorance? How shall they believe on him, of whom they have not heard? says St. Paul, Rom. 10. 14. If then Men want the Means of Knowledge, and the Tidings of this Doctrine has in no sort come to them,*

them, it is plain they are not to be blamed, and that they are free from Damnation; for God obliges no one to Impossibilities.

Ans. Athanasius means chiefly those to whom the Catholick Faith has been propounded and explained, who have all the means requisite for the knowledge of the Truth. As to others, who of them will be saved, God himself will, in an extraordinary manner enlighten their Understandings, that they may perceive what things are necessary to Salvation.

ART. IX. Of Original Sin.

Original Sin stands not in the following of *Adam* (as the *Pelagians* do vainly talk;) but it is the Fault and Corruption of the Nature of every Man, that naturally is ingendered of the Off-spring of *Adam*, whereby Man is very far gone from Original Righteousness, and is of his own Nature inclined to Evil; so that the Flesh lusteth always contrary to the Spirit; And therefore in every Person born into this World, it deserves God's Wrath and Damnation: And this Infection of Nature does remain; yea, in them that are Regenerated, whereby the Lust of the Flesh, called in *Greek* *φeshνικα σαρξος*, which some do expound the Wisdom, some Sensuality, some the Affection, some the Desire of the Flesh, is not subject to the

the Law of God. And altho' there is no Condemnation for them that believe, and are Baptized, yet the Apostle does confess, that Concupiscence and Lust has of it self the nature of Sin.

Against which it is objected,

Obj. 1. That God does not punish the same Sin twice ; but he has already punished Adam's Sin in Adam, and therefore will not punish it in us.

Answ. Adam's Sin was not Numerically, but Specifically, One ; and that inclusive of the whole Species : As he sinned, so have we likewise sinned in him, and we are justly punished in our selves.

Obj. 2. It is plain, there is no such thing as Original Sin, because the Son shall not bear the Iniquity of the Father, says the Prophet, Ezek. 18. 20.

Answ. The Son does not bear the Personal Sins of his Father ; but the Sin of the first Man was a stain of the whole Nature; when therefore any one is punished for the Sin of Adam, he is punished for his own.

Obj. 3. Sin is a voluntary thing ; but Original Sin is not so in Infants.

Answ. Original Sin is voluntary in All, nay, even in Infants too : for our Wills were in the Will of Adam, as in the Principal of Mankind ; in him we willed and desired Evil.

Obj. 4.

Obj. 4. *An Accident of one Individual is not transferred to the whole Species, but the Sin of Adam was only an Accident of one Individual.*

Answ. Adam, In as much as he was the Principal of Human Nature, was to be look'd upon here as an *universal Cause*.

Obj. 5. *The Children of Holy Men are Holy, 1 Cor. 7. 14. therefore they are not born in Sin.*

Answ. The Children of Holy Men are not so holy as to be free from Original Sin; but they are called so in regard of a Communion with the Church, by reason of that Covenant, *Gen. 17. 7. I will be a God to Thee, and to thy Seed.* They are therefore Holy, with a relative, and not with any inherent Holiness; so also they are Innocent, in respect to those Sins which are committed against Knowledge.

Obj. 6. *In Baptism we receive a perfect Remission of Sins, therefore Original Sin is wholly taken away, and so remains not in the Regenerate.*

Answ. Remission of Sin takes away Sin, as to its Imputation, not as to its Being; for Mortification is but imperfect in this Life; so in Baptism Sin is taken away; but not so much the Sin it self, as the Sting of it, that it may not hurt us.

Obj. 7. *Things absolutely disagreeing do not meet*

meet in the same Subject ; but Sin and Righteousness are of that sort ; therefore since there is Righteousness in the Regenerate, there can be no Sin there.

Ans. Sin and Righteousness cannot be in the same Subject in the highest ; but yet easily in lower degrees.

Obj. 8. Concupiscence, or a proneness to Evil, is distinguished from Sin, as the Cause is from the Effect, James I. 15. and therefore is not of it self to be accounted Sin.

Ans. Concupiscence is distinguished from Actual Sin, and from an external Act already compleated ; but in the mean time, it has of its self the nature of a Sin, because of it self it is not subjected to the Law of God : And it is this Rebellion of the Powers of our Souls that disposes us to all manner of Sins.

A R T. X. *Of Free-Will.*

TH E Condition of Man, after the Fall of *Adam* is such, that he cannot turn and prepare himself by his own natural Strength and Good Works to Faith, and calling upon God: Wherefore we have no Power to do Good Works pleasant and acceptable to God, without the Grace of God by Christ preventing us, that we may have a Good Will, and working with us, when.

when we have that Good Will.

Against this Doctrine it is objected,

Obj. 1. *That God commands Men to turn to him, and to believe in him, Zach. 1. 3. Mark 1. 15. and in many other places to perform all Works of Piety : Therefore this they can do, otherwise it would be commanded to no purpose.*

Ans. From a Precept, to an Ability to perform it, we can draw no Argument : We can indeed do Offices of Piety, and that only when we are acted and excited to them. God gives what he commands, and helps what he has given ; without Him we cannot be good, and without our selves he will not make us so.

Obj. 2. *It is tyrannical to punish any one for not doing what he could not so much as Will or Desire.*

Ans. He would be indeed a Tyrant, that should command such things to be done as are not in Mens Power : But God made Man with Abilities to fulfil his Commands ; and then God requires of Man Obedience to his Law, not by setting himself upon the exact fulfilling of it by his own feeble Strength ; but, upon considering the impossibility of the thing, with respect to the Powers of Nature, to betake himself to Christ, through whom the Faithful are able to do all things.

Obj. 3.

Obj. 3. *If Man had not a Free-Will, he would sin necessarily, and then ought not to be punished, and so all Use of Exhortations, Reproofs, and all endeavour after Good Works would be taken away.*

Ans. A Man without the help of Grace sins necessarily; whosoever is under this necessity, it is his Fault; for he has drawn this necessity of sinning upon himself, and therefore is justly punished by God: And then as for the Use of Exhortations, that is not taken away with those that have the sufficient Assistance of God. The Precepts which cannot be performed by the strength of Nature, are useful in this respect, that they put us in mind of our Weakness, invite us to an earnest endeavour to pray, and so lead us to Christ, who is wont to assist the weak: And these are the efficacious means that God (together with his Grace) makes use of in Man's Conversion; that what is impossible to Nature, may in this way become very easie.

Obj. 4. *Men are called Labourers, Mat. 20. 8. and Labourers together with God in the business of Salvation, 1 Cor. 3. 9.*

Ans. Men do indeed co-operate with God by Grace, not by their own Strength; and therefore they are said to co-operate in respect of assisting, and not of preventing Grace.

ART. XI. *Of the Justification of Man by Faith.*

WE are accounted Righteous before God, only for the Merit of our Lord and Saviour Jesus Christ by Faith, and not for our own Works or Deservings; wherefore, that we are justified by Faith only, is a most wholesome Doctrine, and very full of Comfort, as more largely expressed in the Homily of Justification.

Obj. 1. In this Article there seems to be a Contradiction, when it is said we are accounted Righteous only for the Merit of Christ; but afterward it is said, this is done by Faith.

Ans. Here is no Contradiction at all: We are only accounted Righteous by the Merit of Christ, as by an impellent Cause; yet this is done likewise by Faith, as by an instrumental Cause, whereby we obtain that Merit.

Obj. 2. By Justification we are restored to that State, from which, by the Sin of Adam, we were fallen, Rom. 5. 19. Since therefore we lost inherent Righteousness by Adam's Fall, we recover it again by Justification.

Ans. We are restored by the Righteousness of Christ, and partly by inherent Righteousness too: The one as the most perfect, is imputed for perfect Righteousness,

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ness, Rom. 4. But the other is too weak for us to be able to stand before God, Esa. 64. 6. In the aforecited place, Rom. 5. the Word [*as*] does not determine the manner or the quality, but the original Author of Righteousness.

Obj. 3. *It is said*, Rom. 8. 24. By Hope we are saved.

Ans. By Hope is there meant Trust, and so it falls in with Faith: Even by Hope we are said to be saved, because we are not actually possessed of Salvation, but by Hope, not that we are justified by any peculiar Vertue of Hope.

Obj. 4. *Many Sins were forgiven Mary Magdalen, because she loved much, says the Text*, Luke 7. 47. *therefore by Love She was Justified.*

Ans. The Particle [*because*] does not denote any forcible cause of Justification, but only a significative one; for Love is a sign of Justification, and is the fruit and companion of Faith; but yet it has not an equal share with it in the Act of Justification. Here is no Consequence, her Sins were forgiven, because she loved, therefore Love is the cause of Forgiveness: So neither does this follow: A Man lives, because he walks, therefore walking is the cause of Life.

ART. XII. Of Good Works.

Albeit that Good Works, which are the fruits of Faith, and follow after Justification, cannot put away our Sins, and endure the severity of God's Judgments, yet are they pleasing and acceptable to God in Christ, and do spring out necessarily of a true and lively Faith, insomuch that by them a lively Faith may be as evidently known as a Tree discerned by the Fruit.

Obj. 1. Many Men believe the Articles of Faith to be true, that do yet lead wicked Lives; therefore Good Works are not always the Fruit of Faith.

Ans. Such Men as always live wickedly, have not justifying Faith; but only the empty Profession of it.

Obj. 2. The Integrity of Job is described, Chap. 1. 2. David asks to be judged according to his Righteousness, nay, and boasts of it too, Psalm 7. 8. And then we read of Zachariah and Elizabeth, that they were both righteous before God, Luke 1. 6. It seems then, that their Works would bear the Judgment of God.

Ans. A partial Perfection, which is Sincerity, is attributed to the Godly, but not an absolute one, such as is called a gradual Perfection; as if they could be able to stand the severe Trial of Divine Judgment. Job says he could not do so, Chap.

2, 3. It is one thing to speak of the Righteousness of a Cause, and another of a Personal Righteousness; in respect of which latter, *David* himself confesses, that he could not bear the Judgment of God, *Psal.* 130. 3. 143. 2.

Obj. 3. *St. James* concludes, *Chap.* 2. 24. That a Man is justified by Works, and not by Faith only.

Ans. *St. James* speaks of Justification, or the proof of Justification before Men, as is plain from Verse 18. *Shew me thy Faith by thy Works*, and Ver. 21. *Abram* was justified by the Work of Offering up his Son, i. e. he was declared Righteous, whereas before, by the righteousness of Faith he had been pronounced Just before God, *Gen.* 15. 6. *Rom.* 4.

Obj. 4. *Evil Works* condemn, therefore Good Ones justify; for the same reason holds in things that are opposite.

Ans. These Opposites here are not equal, which that Axiom supposes; for Evil Works are perfectly Evil, but Good Ones are imperfectly Good.

Obj. 5. *We are justified by Faith*, as appears by the foregoing Article; but Faith is a Good Work; for he that believes does well, therefore we are justified by Faith, which is a Good Work.

Ans. The major of that Argument is in

in one sense true, and in another false; for Faith, properly speaking, is not our Righteousness, nor is it so imputed to us: But it is the object of our Faith that is so; to wit, the Merit of Christ.

ART. XIII. *Of Works before Justification.*

Works done before the Grace of Christ, and the Inspiration of his Spirit, are not pleasant to God; forasmuch as they spring not of Faith in Jesus Christ, neither do they make Men meet to receive Grace, or (as the School Authors say) deserve Grace of Congruity: Yea rather, for that they are not done as God hath willed and commanded them to be done, we doubt not but that they have the nature of Sin.

It is objected,

Obj. 1. *That God has rewarded some Works of Unbelievers; as for Example, the Egyptian Midwives, Exod. 1. 21. and therefore they seemed to be acceptable to him.*

Ans. From any Temporal Reward we are not to gather, that the Work was in it self pleasing to God.

Obj. 2. *The Gentiles do by Nature the things of the Law, Rom. 2. 14. Now with such God is well pleased.*

Ans. The Gentiles do indeed by Nature the

the things of the Law, in some external Duties: But not as to all other requisite Circumstances, because they do them not in Faith, nor to the Glory of the true God.

Obj. 3. *Cornelius was a Gentile: But before his Conversion to Christ, his Alms-deeds were praised, as good and acceptable, Acts 10. 1. So that his Good Works seem to have disposed him to Grace, or to have deserved (as the School-Men say) the Grace of Congruity.*

Ans^w. Cornelius was endued with the extraordinary Grace of God, and God rewarded him accordingly: And he seems to have had a knowledge of Christ to come; for his Prayers had not been heard, but by Christ our Mediator, and upon that account he is thought to have been Regenerate.

Obj. 4. *If the Works of the Unregenerate have the nature of Sin (as the Article expresses it) it were better not to do, than to do them, because by doing them they sin, and by not doing them, the Sin would not possibly be so great: And therefore it were better, if such Men neither relieved the Poor, nor taught the Ignorant.*

Ans^w. Unbelievers would sin in omitting what they ought to do, and the Sin of Omission is sometimes greater than the Sin of Commission. However, Works are not to be forbid for any accidental Fault of the Man; but the Gentiles and the Unconverted are to be perswaded to do all Good

Good Things, which they are even obliged to by Precept. The Works of an unregenerate Man have the Nature of Sin only accidentally as to the Manner and the End of Acting, and not as to the Substance of the Works.

ART. XIV. *Of Works of Supererogation.*

Voluntary Works beside, over and above God's Commandments, which they call Works of Supererogation, cannot be taught without Arrogancy and Impiety: For by them Men do declare, that they do not only render unto God as much as they are bound to do, but that they do more for his Sake, than of bounden Duty is required. Whereas Christ says plainly, When ye have done all that are commanded you, say, We are unprofitable Servants.

Obj. 1. *Christ said to a certain young Man, Mat. 19. 21. If thou wilt be perfect, sell all that thou hast, and give to the Poor: This was Counsel that did not indeed oblige all Men; but if it were put in practice, 'twould procure a more excellent degree of Glory.*

Answ. This was a particular Precept given to this young Man; and what is here commanded, *that every one is obliged to perform, if the Necessity of his Brethren require*

require it, which also was practised by the Primitive Christians. Affirmative Precepts, although they always oblige, yet not in all Conditions simply considered; but on Supposition there be found requisite Circumstances.

Obj. 2. *The Apostle tells us, 1 Cor. 7. 25. Concerning Virgins, I have no command; yet I give my Advice, which whosoever follows, will do more than is absolutely necessary.*

Ans. We cannot gather from hence, that there is any thing more perfect than the Observation of God's Commands, or indeed conducing to eternal Life. Neither does this Opinion of St. Paul respect all times, but only that present Necessity, whilst the Church was under Persecution: And then, be it the Apostle's Council, that Virginity is to be preferred to Matrimony; this is directed to none but those to whom God has given the Gift; in which Case this Counsel becomes a Precept to those who have the peculiar Gift of Continence. There are indeed many Counsels concerning indifferent things; but we reject such as ascribe a meritorious and greater Power to things purely arbitrary, than to the Commands of God.

Obj. 3. *St. Paul, 1 Cor. 9. 15. boasts of his Works of Supererogation, because he had*
C *preached*

Preached the Gospel freely, which was not necessary for him to do.

Answ. St. Paul preached the Gospel freely, that he might give no occasion of Reproach to false Apostles, as if he took upon him that Office for the sake of Gain. The avoiding of Scandal is not then a Work of Supererogation, but every ones Duty; for woe to him by whom an Offence cometh, *Mat.* 18. 7.

ART. XV. *Of Christ alone without Sin.*

CHRIST in the Truth of our Nature was made like unto us in all things, (Sin only excepted) from which he was clearly void, both in his Flesh, and in Spirit. He came to be a Lamb without Spot; who by Sacrifice of himself once made, should take away the Sins of the World, and Sin (as St. *John* says) was not in him. But all we, the rest (although baptized and born again in Christ) yet offend in many things; and if we say we have no Sin, we deceive ourselves, and the Truth is not in us.

Obj. 1. *It is said, That God made Christ to be Sin for us, who knew no Sin,* 2. *Cor.* 5. 21.

Answ. God is said to have made Christ to be Sin for us, because he gave him as a Sacrifice for Sin, and no otherwise.

Obj. 2.

Obj. 2. Every one that abideth in God sinneth not, 1 *John* 3. 6. Therefore the Regenerate that so abide, do not offend in many things.

Ans. By this we are to understad, that a regenerate Man can very hardly be brought to sin, at least to habitual ones: Or else, that a regenerate Man, as such, or as far as he abideth in God, sinneth not: But so far as he has a Propension to sin, so far he departs from Grace and Regeneration.

Obj. 3. *Eternal Life is promised to none but him that overcometh*, Rev. 3. 5. Now only they can be said to overcome, that have absolutely subdued Sin.

Ans. As we are not rewarded with the Crown of Glory, till our Race is run, so neither can we poor Mortals expect wholly to overcome Sin.

Obj. 4. *We ought to be perfect*, as our Father which is in Heaven is perfect (*says our Saviour*, Mat. 5. 48.) But this could not be, if we be sullied with the least spot of Sin.

Ans. We must not argue for what we are, from what we ought to be; neither is there here supposed any Equality of Holiness with God the Father, which is absolutely impossible; but we are exhorted to some kind of Likeness with God, which (Sin notwithstanding) may be consistent enough with some Duties of Piety.

Obj. 5. *Christ said, John 9. 3. That neither the blind Man, nor his Parents did sin.*

Answ. Sin is taken either generally, in which Sense all Men sin; or else particularly for some horrid and enormous Inpiety; which is often the Cause of a remarkable Judgment of God upon the Person of the Sinner, or upon his Children and Family: And in this Sense Christ spoke concerning the blind Man.

A R T. XVI. *Of Sin after Baptism.*

NOT every deadly Sin willingly committed after Baptism is Sin against the Holy Ghost, and unpardonable: Wherefore the Grant of Repentance is not to be denyed to such as fall into Sin after Baptism. After we have received the Holy Ghost, we may depart from Grace given and fall into Sin; and by the Grace of God (we may) arise again, and amend our Lives. And therefore they are to be condemned which say, They can no more sin as long as they live here, or deny the place of Forgiveness to such as truly repent.

Obj. 1. *Every Sin is a Sin in or against the Holy Ghost; and therefore every voluntary Sin after Baptism is such.*

Answ.

Ans. A blasphemous, obstinate, and malicious denying of, and opposition to a known Truth, is called the Sin against the Holy Ghost. Not that other Sins may not likewise be committed against the Holy Ghost; or that this very Sin is not likewise a Sin against the Father and the Son; but that it is committed against the proper and immediate Operation of the Holy Spirit. And thus every one sins, when the Truth of the Gospel (though clearly and sufficiently avowed) is denied, is obstinately, and by voluntary Malice rejected, and violently opposed. And when in this denial of an avowed Truth, and hostile Resistance, Men obstinately persist to the last Day of their Lives: This is the Sin against the Holy Ghost.

Obj. 2. It is said, Heb. 6. 4, 5, 6. That if Men who have tasted of the Grace of God, fall away, they cannot be renewed again to Repentance.

Ans. The Apostle does not here speak of any particular Fall or Lapse, but of an universal Defection and Falling off, whereby ungodly Men ruin themselves, and tread under foot all the Means of Salvation.

ART. XVII. Of Predestination and Election.

Predestination to Life is the everlasting Purpose of God, whereby (before the Foundations of the World were laid) he hath constantly decreed by his Council, secret to us, to deliver from Curse and Damnation, those whom he hath chosen in Christ out of Mankind, and to bring them by Christ to everlasting Salvation, as Vessels made to Honour. Wherefore they which be indued with so excellent a Benefit of God, be called according to God's Purpose by his Spirit working in due Season : They through Grace obey the Calling : They be justified freely : They be made Sons of God by Adoption : They be made like the Image of his only begotten Son Jesus Christ : they walk religiously in Good Works, and at length, by God's Mercy, they attain to everlasting Felicity.

As the Godly Consideration of Predestination and our Election in Christ, is full of sweet, pleasant, and unspeakable Comfort to Godly Persons, and such as feel in themselves the Working of the Spirit of Christ, mortifying the Works of the Flesh,
and

and their earthly Members, and drawing up their Mind to high and heavenly things, as well because it doth greatly establish and confirm their Faith of eternal Salvation to be enjoyed through Christ, as because it does fervently kindle their Love towards God. So for curious and carnal Persons, lacking the Spirit of Christ, to have continually before their Eyes the Sentence of God's Predestination, is a most dangerous downfal, whereby the Devil does thrust them either into Desperation, or into Wretchedness of most unclean Living, no less perillous than Desperation. Furthermore we must receive God's Promises in such wise as they be generally set forth to us in Holy Scripture : And in our Doings *that* Will of God is to be followed, which we have expressly declared unto us in the Word of God.

Obj. Against the foregoing Article it is objected, 1. That Men are not predestinated, because no other Creatures are said to be predestinated ; whereas there is the same Reason for all God's Creatures, which are ordained to some End by his Providence.

Ans/w. There is not the same Reason for all Creatures ; for irrational Creatures are not capable of this supernatural End: Predestination therefore is wrongfully called an Ordainment to any End whatsoever.

Obj. 2. He that predestinates Men, ought to pre-determine whatsoever relates to their Merits or Demerits : But God does not præ-determine any of our Powers ; for then we should be necessarily forced either to Salvation or Destruction. But God thus compels no body.

Ans. God has not præ-determined Men's Merits or Demerits, so as to impose any necessity upon them ; but has given to Man before the Fall a most free Will.

Obj. 3. That it is not agreeable to the Nature of Angels to be predestinated to Life ; and therefore neither is it to Men : The Antecedent is thus proved ; because Prædestination to Life is a Purpose of Compassion ; but the Angels never were in Misery : The Consequence is true, because Angels are capable of Happiness as well as Man.

Ans. Why may we not say of good Angels, that they were predestinated to Life ? Since Pity is not only a Releasement from Misery ; but every Reward above what is due is such : And the Nature of the Mercy is not to be taken from any prior State, but from the present Condition ; and therefore it is not material whether any one be predestinated from a State of Misery or not.

Obj. 4. If God should reprobate any one, the Man that is reprobated is not to be charged with his own Ruin : For no Man must be charged
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with what he could not avoid : But if God should reprobate, Man could not help it ; for no Man can withstand God.

Ans. This Argument would hold, if God should damn a Man inevitably without any Cause ; but because Man's falling into Sin proceeds from his own Degeneracy ; therefore his Destruction is deservedly imputed to himself.

Obj. 5. God has accepted a sufficient Ransom for all Men, that is, the Satisfaction of Christ ; therefore he ought to receive all Men into his Favour ; and by consequence none are to be damned.

Ans. The Ransom that Christ made was sufficient, but 'twas upon the Condition of our applying it to our selves ; otherwise it would not be so : But all Men do not rightly apply Christ's Merits.

Obj. 6. They whose Salvation depends upon the secret Determinations of God, can have no true Comfort or Support ; therefore the Doctrine of Predestination is not so full of Comfort as we speak of.

Ans. The Counsel of God is a Secret to us, and brings no Comfort unless it be revealed by the Holy Spirit, and by the Signs of Election, which are Faith, Repentance, Charity, and other Vertues,

ART. XVIII. *Of obtaining Eternal Salvation only by the Name of Christ.*

THEY also are to be had accursed, that presume to say, that every Man shall be saved by the Law or Sect which he professeth, so that he be diligent to frame his Life according to that Law and the Light of Nature; for Holy Scripture does set out unto us only the Name of Jesus Christ, whereby Men must be saved.

Obj. 1. Not only the Gentiles may be saved by the Law of Nature, but the Jews also by the Law of Moses, Rom. 2.

Ans. It is asserted, Rom. 3. 28. That no Man can be saved by the Law of Nature or of Moses. Although Gentiles and Jews did perform some Works, yet they were imperfect without Christ.

Obj. 2. It is said, That the whole of the Law and the Prophets is comprehended in that known Law of Nature: All things that ye would that Men should do unto you, do ye also to them, Mat. 7. 12. Whence we may easily gather, that it appears to all Men what is absolutely necessary to Salvation.

Ans. The Love that we are to shew to our Neighbour is comprehended in that Principle; but that alone is not sufficient: for the Doctrine of the Gospel, which is

unknown to Nature, is likewise requisite to Salvation.

Obj. 3. God does not require at our Hands things impossible; but it is impossible that they who have never heard of Christ, should rely upon or believe in him.

Ans. Either, according to the Apostle, Rom. 10. 18. All Men have heard of the Gospel of Christ: Or, All may hear of him in the utmost Parts of the World, where the Gospel is daily preached: Or if there have been, and are some, who have never heard of it, we must think, that this was and is for some very grievous Impieties, which make them unworthy of such a Knowledge.

Obj. 4. Christ told the Pharisees, Joh. 9. 41. If ye were blind, ye would not have Sin: And then told his Disciples concerning the Jews, John 15. 22. If I had not come and spoke unto them, they had not had Sin: So that in these places he gives us sufficiently to understand, that simple Ignorance ought not to be imputed to any one: Of which see more in Article VIII.

Ans. This is Christ's meaning, either that if he had not come to the Pharisees at all, if they had not read the Scriptures, and seen his Miracles, which confirmed him to be the Messiah. Or if they had been blind in their Opinion, and had
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sought for further Light from him, they had not had the Sin of Infidelity : But notwithstanding this, because of their other Impieties, without a Saviour, they could not escape Damnation.

ART. XIX. *Of the Church.*

THE Visible Church of Christ is a Congregation of faithful Men, in the which the pure Word of God is preached, and the Sacraments be duly ministred according to Christ's Ordinance, in all those things that of necessity are requisite to the same.

As the Church of *Jerusalem, Alexandria,* and *Antioch* have erred, so also the Church of *Rome* hath erred, not only in their Living and manner of Ceremonies, but also in Matters of Faith.

Obj. 1. *That the Church is compared to a Fold, wherein are Sheep and Goats, i. e. good and bad : Therefore the Church is not only the Congregation of the Faithful.*

Answ. Wicked Men may be said to be in the Church, but not of the Church.

Obj. 2. *Very many Sects have boasted, that with them was to be found wholesome Doctrine, and a right use of the Sacraments ; and therefore these Marks do not always distinguish the true visible Church.*

Answ.

Ans. It is one thing falsely to boast, and another really to have ; the infallible Word of God, well considered, will shew to what Assembly Men ought to joyn themselves. We find that the *Bereans* (tho' not of the Priestly Order) could know how to value St. Paul's New Doctrine, with Profit to themselves.

Obj. 3. That these Marks are later and more obscure than the Church ; later because the Doctors or Teachers are before the Doctrine ; more obscure, because it is the part of the Church to explain its own Doctrine.

Ans. The Word of God, tho' not as the Written Word, yet as to its Substance, was before the Church, because by that the Church was formed : But tho' it were after the Church, yet it might be a Mark of it, as the Effect may be a Mark of the Cause. Even the Written Doctrine was before its Teachers, who have lived in these last Ages : And then, to an Unbeliever, the Church is more plain and remarkable than the Scripture, as to its external Form, but to a Believer, the Scripture is plainer than the Church, as to its internal Form, because the Holy Spirit enlightens the Minds of the Faithful. Now the Church explains the Scripture, but then it is by Scripture, because it lays down Scripture in its own simple native Light :

Light : And so far we ought to give credit to the Decisions of the Church, as far as its Determinations are agreeable to the Scriptures.

Obj. 4. *We can assign no time wherein the Church of Rome has failed.*

Ans. As to the time wherein the Church of Rome has begun to fail, the Apostle witnesseth, That in his time the foundations of that Myſtery of Iniquity were already laid, 2 *Theſſ.* 2. 7. And Chriſt tells us, *Mat.* 13. 25. That the Enemy the Devil came and ſowed Tares among the Wheat while Men ſlept, that is, before they were aware : And who (I pray you) will be able to ſhew us when Religion began ſo to be corrupted by the Pharifees as it was ? It is ſufficient to us, that the Doctrine of the Romaniſts (as we now find it) is not conformable to the Word of God.

Obj. 5. *We can name no viſible Aſſembly or Church that has had a Being, ſince the Deſection of the Church of Rome.*

Ans. It is no ſtrange thing, that the true Church ſhould be ſo oppreſſed by the violence of Perſecutions, and Errors ſo far prevail, as that no Publick Aſſembly, either very numerous, or very remarkable, can be found to worſhip God rightly : As in the time of *Elijah*, 1 *Kings* 19. 14. The
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Prophet complains, that he alone was left, not only of the Prophets, but of all the Sons of *Israel*, with whom the Publick and ordinary Worship of God was yet observed; and that these Words of the Prophet are to be taken in the largest Sense, and not of the Kingdom of *Samaria* alone, the Apostle gives us to understand, *Rom. 11.* And then the Kings of *Judah* at that time revolted, and grew cold in their Worship, and the Service of God : Now those Seven thousand that had not bowed the Knee to the Image of *Baal*, did not constitute any visible Church, because they lay concealed in the midst of Idolaters, and not so much as the Prophets were known. Let us withal consider, how small a Church it was, whilst Christ was alive, and almost all Men opposed him and his Doctrine ; and when the Son of Man shall come the second time, he will hardly find Faith in the Earth, *Luke 18. 8.* All this is not said, as if there were not visible Assemblies to be found agreeing with us in Doctrine ; for the *Eastern* Churches have retained the Fundamentals of Religion uncorrupted, and would never be subject to the See of *Rome* : So in other Countries, there have been always Assemblies of the Faithful, that have maintained our Cause, as very many have demonstrated.

A R T.

ART. XX. *Of the Authority of the Church.*

THE Church has Power to decree Rites or Ceremonies, and Authority in Controversies of Faith : And yet it is not lawful for the Church to ordain any thing that is contrary to Gods Word written ; neither may it so expound one place of Scripture, that it be repugnant to another. Wherefore, altho' the Church be a Witness and Keeper of Holy Writ, yet as it ought not to decree any thing against the same ; so besides the same ought it not to enforce any thing to be believed for necessity of Salvation.

Against which it is objected :

Obj. 1. *The Lord has said, Deut. 4. 2. Ye shall not add any thing to the Word which I command you ; and therefore it seems the Church has no Power of adding Rites and Ceremonies.*

Ans. These Words are not to be understood of every addition that is made, but of That only, which is contrary and repugnant to Scripture ; or which is a Corruption of what God had commanded by Moses.

Obj. 2. *The Apostle would not have the Christians to be subject to the Ordinances of Men, Col. 2. 20. but Ecclesiastical Ceremonies are such.*

Ans.

Ans. The Apostle forbids the *Colossians* to be subject to the Decrees of the Ceremonial Law of *Moses*; such as, The not touching dead Bodies, lest they should be defiled; The not eating of this or that Meat, as if it were unclean; but he does not speak against such Rites and Ceremonies which tend to preserve the external Worship of God, and the State of the Church.

Obj. 3. *Those Doctrines which are the Commandments of Men, ought not to be taught, otherwise it were in vain to worship God, Mat.*

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Ans. Men would indeed worship Christ in vain, if they neglected his Commands to obey the Commandments of Men: But Christ does not blame such Precepts of the Church, as are not contrary to the Divine Laws; but only such Commandments of Men, as are purely Human Conceits, invented by Men, contrary to the Will of God, of which there are some vain and trifling; as the Superstitious Washings, *ver. 2.* others Erroneous as that the Soul is polluted with Meats, *ver. 11.* and others again absolutely contrary to the Word of God, as the defrauding of Parents, *ver. 6.*

Obj. 4. *Scripture is the Judge of Controversies, and therefore the Church has no Authority in them.*

Ans.

Answ. In the deciding of Controversies of Faith, the Church has not the supream and principal Authority ; but a ministerial and limited one, as far as it follows the Judgment of Scripture, and declares *that* to others.

A R T. XXI. *Of the Authority of General Councils.*

General Councils may not be gathered together without the Commandment and Will of Princes ; and when they be gathered together (forasmuch as they be an Assembly of Men, whereof all be not governed with the Spirit and Word of God) they may err, and sometimes have erred, even in things pertaining unto God. Wherefore things ordained by them, as necessary to Salvation, have neither Strength nor Authority ; unless it may be declared, that they be taken out of Holy Scripture.

Obj. 1. *The Church is sometimes destitute of a Christian Prince ; and yet even then Councils are to be called.*

Answ. This Article is to be understood of that time, when the Church is not destitute of such a Prince.

Obj. 2. *Princes have only Authority in Political Matters, and Christian Princes are not set over Christians, as they are Christians, but as they*

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they are Men : For Princes themselves, as they are Christians, are the Sheep, and for that reason must be subject to the Shepherds.

Answ. Princes have Authority in Ecclesiastical Matters, not to officiate in Holy Things, but to take care that they be done. Christian Princes are set over Christians as such ; because altho' Princes are the Sheep in respect of such Actions which relate to an inward Ecclesiastical Government ; such as the Preaching of the Word, and Administration of the Sacraments ; yet in respect of the outward Government of the Church, Princes are the Pastors of all their People. Kings are under Ministers in some Ecclesiastical Matters, but Ministers are subject to Kings in all Civil Concerns.

Obj. 3. It is said, that where two or three are gathered together in the Name of Christ, they shall always obtain what they desire : Much more then shall Bishops, praying in a Council, obtain all things necessary to determine whatsoever relates to the Church.

Answ. The Faithful do not always obtain what they desire, and if they did obtain it, they do not always use it with the best Wisdom and Discretion, therefore they often Err : And altho' Christ be with us, yet in this Life we know but in part.

Obj. 4.

Obj. 4. The whole Church cannot err in Faith, Mat. 16. 18. but a Council does represent the Church, and the whole Authority of the Church is formally in the Bishops, as the Sight is in the Eye.

Ans. Tho' a Council do represent the Church, yet its Legates and Ministers may err, whilst the whole Body of the Church does not. Councils are but a part of the Church, and the same Privileges do not belong to the Part as to the Whole. They that are not in Councils, have sometimes particular Gifts, by which Councils themselves might be mended: Neither are all the Eyes of the Church in those Bishops that are met in Council, whereas there are many Bishops out of the Council that see as well as the other: Nay, all single Christians do in some measure see; and their Gifts are not to be despised neither.

Obj. 5. If the Judgment of Councils was not Infallible, we might deservedly call in question, whether all the ancient Heresies have been rightly condemned or not.

Ans. Heresies were not such, because Councils declared them so; but because they were declared so from the Word of God: From whence it may be certain and unquestionable, which Heresies have been rightly condemned.

ART. XXII. Of Purgatory.

THE Romish Doctrine, concerning Purgatory, Pardons, Worshiping, and Adorations, as well of Images as of Relicks, and also of Invocation of Saints, is a fond thing, vainly invented and grounded upon no Warranty of Scripture, but rather repugnant to the Word of God.

Obj. 1. It is almost the universal Consent of all Nations, that the Soul is not immediately admitted into Heaven, but is purged and purified in Hell, and therefore the Opinion of Purgatory is not so vain.

Ans. The consent of Nations may take place in Natural Things, but not in Spiritual.

Obj. 2. There is mention made of the Fire of Purgatory, 1 Cor. 3. 10, &c.

Ans. Either the Fire of Tribulation and Trial is there understood, and so it means not a real, but imaginary Fire: Or else [*The Fire shall try,*] that is, the Spirit of God shall search and examine every ones Work, as a Sanctifier. Others understand this place of the Conflagration of the World, and the severe Judgment of God.

Obj. 3. There is in the Church an infinite Treasure of Satisfactions from the Sufferings of Christ,

Christ, that can never be exhausted : To this Treasure belong likewise the Passions of the Blessed Virgin, and other Saints, who have suffered more than their Sins required. Now the Pastors of the Church, out of this inexhaustible Treasure, have Authority to dispense and grant Indulgencies to those who are guilty of suffering Temporal Punishment.

Ans. The Satisfaction of Christ is not applied by Parts, but wholly to all and every of the Faithful, neither is there any thing here superfluous. And then as for the Blessed Virgin, and other Saints, they have not done any good thing, or suffered any thing, which was not before a Debt. A Creature ought both to do and suffer the greatest things for God's Glory ; because whatever they do and suffer, they will be abundantly rewarded for it, and therefore it cannot be satisfactory for others : Besides this Authority of dispensing any thing at Will, was never granted to the Pastors of the Church.

Obj. 4. Images are capable of Injury and Contempt ; and so consequently of Honour and Worship.

Ans. This Argument may be allowed to have a sound and wholesome meaning, provided we do not understand it of a Religious Worship.

Obj. 5. The Bodies of the Saints are the Temples

Temples of the Holy Ghost, and for that reason are to be worshiped.

Answ. The Bodies of the Saints are to be honoured with a lawful Honour, but are not to be worshiped with Religious Worship.

Obj. 6. There are Intercessors usually appointed for those that would ask anything of a King; and therefore much more ought those who come to God to make use of such; since he is at a greater distance in his Nature from Men, and superior to them.

Answ. The Similitude betwixt God and Earthly Princes is ill applied, for either they will not hear and answer, or they neglect to do it, or else they cannot; but nothing of this can we suppose in God, because he invites all Men to himself, and is not as Man is, Hof. 11. 9. And then too we have an Intercessor with God, Christ Jesus.

ART. XXIII. Of Ministering in the Congregation.

IT is not lawful for any Man to take upon him the Office of publick Preaching or Ministering the Sacraments in the Congregation, before he be lawfully called and sent to execute the same: And those we ought to judge lawfully called and sent, which

which be chosen and called to this Work by Men who have publick Authority given unto them in the Congregation, to call and send Ministers into the Lord's Vineyard.

Obj. 1. *There were in the Primitive Church not a few that taught and preached the Word, who were never called, as appears by the Example of those that were dispersed upon the Persecution of the Church, after the Death of St. Stephen, Acts 8. 4.*

Ans. Among those that were dispersed, some, perhaps, were called; If not, we grant it to be lawful in an extraordinary time of Persecution, publicly to teach without an ordinary Vocation; and not otherwise.

Obj. 2. *He may be truly said to be called, who is furnished with proper Gifts for teaching and instructing others.*

Ans. Although the Foundation of a true Calling be such Gifts as enable a Man to teach others, yet there is likewise required a Trial and Approbation of his Gifts to be made by others, before he be admitted into holy Orders.

Obj. 3. *St. Paul, when he is describing a Bishop, does not mention any necessity of a Vocation, 1 Tim. 3. Tit. 1. 4.*

Ans. Although in those Places he does not

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does not expressly mention a Vocation; yet in others he does, as *Rom. 10. 15.*

Obj. 4. *To teach others is a Work of Charity, Jam. 5. 19, 20. and for that reason should not require a special Vocation.*

Ans^w. We do not deny that to teach others is a Work of Charity, yet it does not from hence follow, that any one may take upon him to teach and preach publicly in the Church; not only because the Scripture very often urgeth the necessity of a Vocation, but likewise because upon this Account too great a Liberty would be given, and even Women would teach in the Church, contrary to the Judgment of the Apostle, *1 Cor. 14. 34. 1 Tim. 2. 12.* Besides that, a great many who were really unfit to teach in the Church, would yet take upon them to do it, which the Apostle forbids, *Tim. 5. 12.*

ART. XXIV. *Of Speaking in the Congregation in such a Tongue as the People understand.*

IT is a thing plainly repugnant to the Word of God, and the Custom of the primitive Church, to have publick Prayers in the Church, or to minister the Sacraments, in a Tongue not understood of the People.

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Obj. 1.

Obj. 1. *We are told, Lev. 16. 17. that the People, according to the Commandment, were to stay without, and the Priest was to enter into the Sanctuary: Of which likewise we have an Example, Luke 1. 20. And therefore it is not necessary that the People should understand the Priest.*

Ans. The Priest's entring into the Sanctuary was a Type of Christ, who alone by his own Vertue is entered into Heaven, there to pray for us: Besides, when the Priest spoke to the People, he spoke so as to be understood by All.

Obj. 2. *If the People ought to pray for those things only which they understand, then they must never repeat the Psalms and other Scriptures, in which they cannot be supposed to understand every thing.*

Ans. Tho' all things out of the Psalms and other Books cannot be perfectly understood, yet very many may: But there is nothing at all understood by the Unlearned in the Latin Versions. Prayer is our Conference with God, and this ought to spring from our own Sense: And therefore, as far as we are able, we ought to know those things we speak whilst we are praying.

Obj. 3. *It is observ'd, that Piety is much diminished, ever since the Mother-Tongue began to be in use in the Church.*

Ans.

Ans. True Piety is not diminished ; instead of a senseless Superstition, which did formerly prevail, there is now in many, sincere Piety, altho' the Church was never without many profane Persons : And if Piety was diminished in many, this would be only accidentally so, by the Default of some wicked Men : As the Gospel, when it is preached, is to very many a Saviour of Death unto Death : But Prayers in a known Tongue cannot be the Cause of this Impiety.

Obj. 4. The Churches of the Lesser Asia made use of the Greek Tongue in their Worship : But all the People did not understand it ; because when the lame Man was healed, they spoke in the Lycaonian Language, Acts 14. 11. And so again, Acts 2. there are reckoned up various Tongues that were then in Asia, and which the Apostles made use of.

Ans. The Lycaonian Tongue was a Dialect of the Greek, as well as many others were, and the Apostles preached in Greek to these People ; so that without doubt they understood them.

Obj. 5. If there was one Tongue used in all Churches, it would much tend to the Unity of the Church.

Ans. The Unity of the Church does not depend upon the Unity of Tongues, but upon the Unity of Doctrine.

Obj. 6. The End of Divine Service is not the Instruction of the People, but the Worship of God. Now God understands our Prayers when they are uttered in an unknown Tongue; and it is enough that the People have devout Minds.

Ans. The principal End of Divine Service is the Worship of God; but in Subordination to this, the Edification of the People is to be considered likewise. Now the People cannot be edified unless they understand, 1 Cor. 14. And then the End of a publick Meeting is, not that God may understand, but that he may approve of the whole Assembly: Neither is it enough for the People to understand, that something is done to the Praise of God, and to have a devout Mind in general; but they ought likewise distinctly to understand what it is that is done to the Praise of God.

ART. XXV. *Of the Sacraments.*

Sacraments ordained of Christ be not only Badges or Tokens of Christian Men's Profession; but rather they be certain sure Witnesses and effectual Signs of Grace and God's Good-will towards us; by the which he does work invisibly in us, and does not only quicken, but also strengthen and confirm our Faith in him. There are

are two Sacraments ordain'd of Christ our Lord in the Gospel, that is to say, *Baptism* and the *Supper of the Lord*. Those five commonly call'd Sacraments; that is to say, *Confirmation*, *Penance*, *Orders*, *Matrimony*, and *Extreme Unction*, are not to be counted for Sacraments of the Gospel; being such as are grown, partly of the corrupt following of the Apostles, partly are States of Life allowed by the Scriptures: but yet have not like nature of Sacraments with Baptism and the Lord's Supper; for that they have not any visible Sign or Ceremony ordained of God.

The Sacraments were not ordained of Christ to be gazed upon, or to be carried about, but that we should duly use them: And in such only as worthily receive the same, they have a wholsom Effect or Operation; but they that receive them unworthily purchase to themselves Damnation, as St. Paul says.

Obj. 1. *The Sacraments are often made use of by Hypocrites, and therefore they are not certain Signs of Grace.*

Ans. Out of a Charitable Opinion, the Sacraments are distributed to All; but they are certain Signs of Grace, only to them that believe and receive them worthily.

Obj. 2. *Neither this Word [Sacrament] nor the Number of only two Sacraments, is to be met with in Scripture.*

Ans. Altho' we do not find the Word [Sacrament] in Scripture, yet the thing that is meant by that Word is to be found there: And the Apostle, 1 Cor. 10. reckons up only these two Sacraments; neither in the sacred Writings (the Word [Sacrament] being strictly taken) can we find any more. Some have thought that these two were signified by the Water and Blood which came out of Christ's Side, *John 19.*

Obj. 3. *The external Sign of Confirmation, is Imposition of Hands, Acts 8. 17.*

Ans. That Confirmation (there spoken of) by Imposition of Hands, was extraordinary, and peculiar to the Apostles.

Obj. 4. *The judicial Sign of Repentance, is Absolution, John 20. 23.*

Ans. There is no outward Sign there prescribed, not so much as the Matter or Form of a Sacrament, because there is nothing that is distinct from the Word spoken. Christ himself made use of no other outward Sign besides breathing on them.

Obj. 5. *The Ceremony of Extreme Unction is to be met with James 5. 14. together with a Promise annexed to it.*

Ans. The Command concerning Extreme Unction, took place only whilst there

there were miraculous Gifts in the Church ; and relate only to the miraculous curing of sick People.

Obj. 6. *The outward Sign of Orders, is Imposition of Hands, 1 Tim. 4. 14.*

Answ. Imposition of Hands is not essential to holy Orders, because it was not always practised. *Matthias* was chosen into the Place of *Judas* without it, *Acts* 1. The Apostles were chosen and consecrated without it, *Matth. 10. Mark 3.* And it is strange that the Romanists should make Imposition of Hands a Sacramental Rite, as well in Orders as Confirmation ; whereas we nowhere find in Scripture, that one and the same Sign should be in two different Sacraments.

Obj. 7. *Concerning Matrimony we are told, Ephes. 5. 32. That it is a Mystery or Sacrament.*

Answ. The Apostle does not mean, that Matrimony is properly a Sacrament, but only a Mystery ; whereof there are many that are not Sacraments.

ART. XXVI. *Of the Unworthiness of the Ministers, which hinder not the Effects of the Sacraments.*

ALthough in the visible Church the Evil be ever mingled with the Good,
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and sometimes the Evil have chief Authority in the Ministration of the Word and Sacraments ; yet forasmuch as they do not the same in their own Name, but in Christ's, and do minister by his Commission and Authority, we may use their Ministry, both in hearing the Word of God, and in receiving of the Sacraments : Neither is the Effect of Christ's Ordinance taken away by their Wickedness, nor the Grace of God's Gifts diminished from such as by Faith, and rightly, do receive the Sacraments ministred unto them, which be effectual because of Christ's Institution and Promise, altho' they be ministred by evil Men.

Nevertheless it appertaineth to the Discipline of the Church, that Enquiry be made of evil Ministers, and that they be accused by those that have Knowledge of their Offences : And finally, being found guilty, by just Judgment be deposed.

Obj. 1. No body can give what he has not : But wicked Ministers have not Grace and Forgiveness of Sins ; and therefore they cannot effectually administer the Sacraments, whereby they are obtained.

Ans. A Minister does not give heavenly Gifts effectually, as the principal efficient Cause, but as the instrumental one : Now the Effect ought not to be like the In-

Instrument, but the first Cause. Besides, he does not properly give the same Gifts, but only the external Signs of them. Hence God is said to *circumcise the Heart*, Deut. 10. 6. and Christ *baptized with the Holy Ghost*, but *John with Water*, Mat. 3. 11.

Obj. 2. *God said to the wicked or ungodly Man, What hast thou to do to declare my Statutes, or that thou shouldest take my Covenant in thy Mouth; seeing thou hatest Instruction, and castest my Words behind thee? Psalm 50. 16, 17. And since God would not have wicked Men administer holy things, methinks their Ministry should be unprofitable.*

Ans. This 50th Psalm does not speak peculiarly of Ministers, but of the People of the Jews, whom God chastised, because they had his Law always in their Mouths, and were very frequent in their Sacrifices, and yet led wicked Lives; and this sort of Worship it is that is there spoken against. But if the Place be applied to Ministers, it may be said, that the Ministry of one that leads a wicked Life, is not acceptable to God in respect to the Person that administers, but yet it may be efficacious and profitable in respect to the Hearers.

Obj. 3. *A Man that is overtaken in a Fault is to be restored by the Spirit of Meekness, Gal. 6. 1. Much more then ought a Minister in re-*

spect to his Person ; therefore he ought not to be chastized and deposed.

Ans. Wicked Ministers are to be often warned ; but if they will not at all obey these Admonitions, they may and ought then to be deposed.

ART. XXVII. Of Baptism.

Baptism is not only a Sign of Profession, and Mark of Difference, whereby Christian Men are discerned from others that be not Christened ; but it is also a Sign of Regeneration or New-Birth, whereby, as by an Instrument, they that receive Baptism rightly, are grafted into the Church : The Promises of the Forgiveness of Sin, and of our Adoption to be the Sons of God, by the Holy Ghost, are visibly signed and sealed : Faith is confirmed, and Grace encreased, by Vertue of Prayer unto God. The Baptism of young Children is in any wise to be retained in the Church, as most agreeable with the Institution of Christ.

Obj. 1. God confers Grace, whereby Men are grafted into the Church, and there were some that were Members of the Church before their Baptism ; namely, the Treasurer to Queen Candace, Acts 8. Cornelius the Centurion, Acts 10. who even by their good Works shewed that they were

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regenerate ; and for this reason, Baptism is not the only Sign of Regeneration ; nor is it owing solely to that, that Men are grafted into the Church.

Ans. Although God be the principal Cause of Salvation ; yet this does not hinder but that Baptism may be the Means that God may make use of in bestowing Salvation. And then Baptism in Infants in their first Entrance into the Church, tho' it be not so in Persons grown up ; as in the Examples that are alledged : But yet Baptism is not without its Benefit, even in Persons grown up, inasmuch as it confirms their Faith. It is true, good Works did testify that there were many Believers ; but they did not so solemnly do it, as public Baptism in the Church.

Obj. 2. The Promises of God are most sure in themselves, and do not need any Confirmation by the Sacraments.

Ans. The Promises of God are indeed most sure in themselves, but in respect to us they do want Confirmation.

Obj. 3. It is the Holy Ghost that fixes in our Minds the Certainty of the Divine Promises.

Ans. The Holy Ghost gives us Assurance ; but it is by the Mediation of the Word and Sacraments.

Obj. 4. The Faith of the Gospel which is preached to us, does exclude all manner of doubting ;

ing ; and therefore does not need any Confirmation by the Sacraments.

Ans. The Faith which we preach does exclude all doubt in respect of the Object, but not in respect of the Subject. We know that Christ is omnipotent and faithful, although we our selves be weak : We know that a weak Faith may be true ; but yet that which is less liable to doubting is more perfect : And then we cannot doubt, that Men by Baptism and other Means, may still obtain a greater measure of Faith.

Obj. 5. Infants are not to be baptized, because Christ commands us first to teach, and then baptize, Mat. 28. 19. But Infants cannot be taught.

Ans. That Place is to be understood of such Persons as are grown up, that are capable of learning, and not of Infants : Besides the Word in the Original [*μαθητεύσατε*] does not properly signify [*to teach*] but to make Disciples, and this may be spoken of Infants. The Children of the Jews were, without any Appointment, circumcised ; and the same Reason holds for baptizing Christian Infants.

Obj. 6. Those who believe not are to be withheld from Baptism ; but Infants do not believe, because they have no Knowledge of Good or Evil, Deut. 1. 39.

Ans.

Ans. All these Places relate to Persons grown up : And then besides, the Faith of Parents is thought sufficient for their Children : Why may not the Faith of another as well be sufficient to them, as the Sin of another be imputed to them ?

ART. XXVIII. *Of the Lord's Supper.*

THE Supper of the Lord is not only a Sign of the Love that Christians ought to have among themselves one to another : But rather it is a Sacrament of our Redemption by Christ's Death : Insomuch that to such as rightly, worthily, and with Faith receive the same, the Bread which we break is a partaking of the Body of Christ : And likewise the Cup of Blessing is a partaking of the Blood of Christ. Transubstantiation (or the Change of the Substance of Bread and Wine) in the Supper of the Lord, cannot be prov'd by Holy Writ ; but it is repugnant to the plain Words of Scripture, overthroweth the nature of a Sacrament, and has given occasion to many Superstitions. The Body of Christ is given, taken, and eaten in the Supper, only after a heavenly and spiritual manner ; and the Mean whereby the Body of Christ is received and eaten in the Supper, is Faith. The Sacrament of the Lord's

Lord's Supper was not by Christ's Ordinance, reserved, carried about, lifted up, or worshipped.

Obj. 1. *Transubstantiation is founded on the very Words of the Institution, Mat. 26. 26. and these must signify a true Change of the Bread and Wine.*

Ans. In the holy Supper there is not a Substantial but a Sacramental Change.

Obj. 2. *The same thing which was exhibited by Christ to his Disciples to be eaten and drank, was given and shed for us for the Remission of our Sins: But it was not Bread, but the Body of Christ which was given; it was not Wine, but the Blood of Christ which was shed: And therefore the true Body and the true Blood of Christ was exhibited; which could not be without a substantial Change of the Bread into his Body, and of the Wine into his Blood.*

Ans. It is called the true Body and true Blood of Christ; but only secondarily, and represented as such. So we say of Cæsar's Picture, *This is Cæsar that overcame Pompey.*

Obj. 3. *The Words of the Institution are to be understood in their proper Sense, because they are the Words of a Will or Testament, and Christ uttered them, when he was about to die, to his illiterate Disciples.*

Ans. The Words of a Will may be clear, though figurative. Every Trope is not ob-

obscure ; it is sometimes the Light and Beauty of Speech. We meet with this Figure also, *Luke 22. 20.* where the Cup is called *the New Testament*. And then the Ignorance of the Disciples ought not to hinder a common way of speaking in all Sacraments ; because something they must signify to us.

Obj. 4. Christ is omnipotent ; and therefore his Body may be offered in the Eucharist under the Species of Bread and Wine.

Ans. We must not argue from what may be to what is. We are not inquiring what Christ can do, but What he will do : Christ can do all things which do not imply a Contradiction ; but it is a Contradiction to say, that one and the same Body should be both in Heaven and in the Sacrament at the same time.

Obj. 5. The Ancients kept and laid up the Sacramental Elements.

Ans. We do not inquire what the Ancients did, but what Christ and his Apostles did. The Ancients, perhaps, kept up the Sacrament for the Communion of Sick Men, that were absent, and not for Adoration.

Obj. 6. The Body and Blood of Christ are corporeally in the Sacrament ; otherwise the thing figured, viz. the Supper, would not be better than the Figures themselves, viz. the Paschal Lamb,
the

the Manna, and the Blood whereon the Old Testament was established; all which were bodily exhibited.

Answ. The Paschal Lamb and the Manna, were chiefly the Figures of Christ (who is the Thing signified in the Supper) and not of the Supper it self.

Obj. 7. *The Eucharist is to be religiously carried about in publick Processions, because the Ark of the Covenant, which was the Type of this, was so carried about, 2 Sam. 6. 8.*

Answ. There was a Command or Permission for the carrying about or transferring of the Ark; which also was honoured with a Civil, but not adored with a Divine Worship. There is nothing there like the pompous and idolatrous Elevation of the Host.

Obj. 8. *We have the Testimony of some Fathers for the Elevation of the Host.*

Answ. It is not material what some Fathers, and especially the more modern have done; but we are to mind what our Lord did and said.

Obj. 9. *The Body and Blood of Christ are to be adored: Now the Eucharist consists of the Body and Blood of Christ, and for that reason it is to be worshipped.*

Answ. The Body and Blood of Christ are without doubt to be worshipped, provided they were joined in the Eucharist with the

the Godhead ; but that is begging the Question.

A R T. XXIX. *Of the Wicked, which eat not the Body of Christ in the Use of the Lord's Supper.*

THE Wicked, and such as be void of a lively Faith, although they do carnally and visibly press with their Teeth, as St. *Augustin* says, the Sacrament of the Body and Blood of Christ ; yet in no wise are they Partakers of Christ ; but rather to their Condemnation do eat and drink the Sign or Sacrament of so great a Thing.

Obj. 1. *The Intireness of a Sacrament does not depend upon the Faith of the Receiver, but upon the Authority of the Institution ; and therefore by the Incredulity of the Man it cannot be changed or made void.*

Ans. The Intireness of a Sacrament, taken in its largest Sense, does depend upon both.

Obj. 2. *Judas ate the Body of the Lord, and drank his Blood ; and St. Mark witnesseth, that they all drank of the consecrated Cup, Mark 14. 23. And then St. Luke writes, that after Supper Christ uttered these words, Behold the*

the Hand of him that betrayeth me, is with me on the Table, *Luke 22. 21.*

Ans. Some deny that *Judas* was present at the Holy Supper, much less that he did partake of it: However it be, if he was present, he received only the Sign, and the Bread of the Lord, (as other Hypocrites do) and not the thing signified, *i. e.* the Spiritual Bread and Body of Christ.

Obj. 2. *St. Paul teaches us, 1 Cor. 11. 27.* That the unworthy are guilty of the Body and Blood of Christ; as if they had received them, tho' irreligiously.

Ans. The Apostle tells us, that the Ungodly become guilty of the Body of Christ; not that they do truly receive it, but because they do not discern, *i. e.* not considering the Dignity of the Meat, they come to this Table without Reverence or Fear.

A R T. XXX. *Of Both Kinds.*

THE Cup of the Lord is not to be denied to the Lay People; for both the Parts of the Lord's Sacrament, by Christ's Ordinance and Commandment, ought to be ministred to all Christian Men alike.

Obj. 1. *There is no Precept which obliges*
Men

Men to both Parts of the Sacrament, Christ only told his Disciples, Take, Eat, Drink.

Ans. There is a Precept in the Institution of Christ, that does oblige Laymen, altho' it is not expressed, yet 'tis implied: And that by the Apostle, 1 Cor. 11. 26. and ver. 28. his meaning is explained and cleared; for what Christ told his Disciples, that must be meant by the Apostle of the whole Church, and is enjoined to the whole Assembly of the Corinthians.

Obj. 2. Christ himself proves in words, the use of only one Species, where he promises Eternal Life to them that eat his Flesh, making no mention at all of drinking.

Ans. The Sixth of John treats properly of a Spiritual Eating; and the mentioning of Bread alone was done with relation to the Manna, which the Jews boasted of as if it were Bread from Heaven, ver. 31. In the same Chapter, and in explaining the same thing, Flesh and Blood are joyned together four times by our Lord, as the necessary Meat and Drink, ver. 53, 54, 55, 56.

Obj. 3. Christ, by what he did himself, approves of the Use of only one Species, Luke 24. 30. For there he gave the Sacrament to two Disciples at Emaus, under the single Species of Bread.

Ans. Either St. Luke there speaks of an

an ordinary Supper, and not of the Sacrament of the Eucharist, or else Bread by a *Synecdoche* is taken for the whole repast.

Obj. 4. Those that can drink no Wine, must be excluded from the Sacrament, and those People likewise who have no Wine, if the Communion may not be performed under one Species.

Ans. Particular Cases do not affect an universal Rule; such therefore who can drink no Wine, and such as can get none, are excepted: Altho' there is scarce any Country in the World, in which there is so great a scarcity of Wine, that it cannot be got for so sacred a Use. Christ foresaw those things, that are said to be Inconveniencies, and yet he has not permitted us to administer the Sacraments lame and imperfect.

ART. XXX. *Of the one Oblation of Christ finished upon the Cross.*

THE Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for all the Sins of the whole World, both Original and Actual; and there is no other Satisfaction for Sin, but that alone. Wherefore the Sacrifices of Masses, in the which it was commonly said, that the Priest did offer Christ for the Quick and the Dead, to have

have remission of Pain or Guilt, were blasphemous Fables, and dangerous Conceits.

Obj. 1. *The Offering of Christ was made only for many, Mat. 20. 28. and for the Sheep, i. e. for the Elect. John 10. 15.*

Ans^w. That Christ died for many, and for the Sheep or Elect, we must not deny; but from hence to imagine, that the Death of Christ was not a Price sufficient for All, is a vain Conclusion: not only because the Word [*Many*] is very often equivalent to the word [*All*] Dan. 12. 2. Rom. 5. 19. but because the Dignity of Christ's Death was so great in it self, that not only Mankind by God created, but tho' God had created many more Worlds, it would have been a full and sufficient Satisfaction for them All: Altho' the World only of Believers can obtain Salvation thro' his Death.

Obj. 2. *Praying, Fasting, Alms, and Temporal Punishments, are Satisfactions for Sin.*

Ans^w. Whatever Good Works we are able to perform, or whatsoever we may suffer for God's Glory, even *all that* we are obliged to do and suffer by the right of Creation, Redemption, and Divine Precept, Luke 17. 19. Eph. 2. 10. Tit. 3. 1. But it would be an extreme rash thing to think of paying a Debt with a Debt. And then as for Temporal Punishments, they are not Satisfactions, but the Divine Corrections

rections and Chastisements, even which God does often avert, when Men repent; not that they satisfie, but only because he regards their true Faith.

Obj. 3. The Offering that Christ made upon the Cross, is to be represented in the Supper.

Answ. The Offering of Christ is to be represented bloody; and not by any other unbloody Offering, but by the Breaking of Bread, and the Pouring out of Wine.

Obj. 4. The Mass is the Application of the Sacrifice of Christ.

Answ. The Sacrifice of Christ is applied only by Faith.

Obj. 5. The Prophets foretold, that there should be a perpetual Sacrifice in the Church, Mal. i. 11. Esa. 66. 23.

Answ. The Sacrifices of the Church of the New Testament, are Eucharistical and Spiritual, and these are Perpetual.

Obj. 6. Christ said to his Disciples, Do this in remembrance of me, i. e. Sacrifice this; for the Word [facere or do] is often taken in this Sense; as Virgil has it, Cùm faciam Vitulâ: When I offer Sacrifice with an Heifer. So Lev. 15. 15. 1 Kings 18. 23. Hof. 2. 8. And in other places in the vulgar Translation.

Answ. The Latins use a concise way of speaking; and sometimes make the Word [facere to do] signifie, *facere rem divinam*, to do a Religious or Sacred thing: But the

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the [*facere* to do] cannot signifie in this place [to Sacrifice] because it relates to the Actions of Christ, of which we cannot properly say, that they are to be Sacrificed: And then this is not only spoken to Ministers, but to other Lay-Communicants likewise; as appears by the Apostle's Exposition, 2 Cor. 11. 26. And *They* have no Power or Authority to Consecrate.

ART. XXXII. *Of the Marriage of Priests.*

Bishops, Priests, and Deacons are not commanded by God's Law, either to vow the Estate of single Life, or to abstain from Marriage: Therefore it is lawful for them, as for all other Christian Men, to marry at their own discretion, as they shall judge the same to serve better to Godliness.

Obj. 1. Marriage hinders holy Duties; and therefore in the Old Testament the High Priest, and Priests, were commanded to abstain from the Conjugal Bed, so often as they were obliged to attend upon holy things, Exod. 19. 15. and 28. 4.

Ans. It is the abuse of Marriage, and not Marriage it self, that hinders holy Duties. David, whilst he was married, prayed seven times a Day; and did meditate upon

upon the Law of God Day and Night. That Abstinence which was commanded the Priests under the Old Testament, is said to be ceremonial, and was required even in Lay Persons, for a certain time; to which belongs likewise the abstaining from Wine and strong Drinks, which was commanded the Priests when they were upon holy Duty. However it be, it is without doubt, convenient for all Christians, as well as Pastors, to abstain from such conjugal Commerce as may hinder their Worship of God.

Obj. 2. *St. Paul commands married People, that they should abstain from one another by consent for a time, that they might give themselves the more ardently to Prayer, 1 Cor. 7. 5. Wherefore since Priests must daily attend upon Prayer and Sacrifices, it is plain that they are enjoined to a perpetual Continence.*

Ans. The Apostle there speaks concerning extraordinary Prayer, such as is join'd with Fasting; but Clergy-men are not every day obliged to such Devotions: Nay, and by this Rule all Christians must abstain for ever from Marriage; for 'tis said to all in general, 1 Thess. 5. 17. *Pray without ceasing.*

Obj. 3. *They that are unmarried do care for the Things of the Lord, better than those that are married, 1 Cor. 7. 32.*

Ans.

Ans. The Apostle here does not dispute concerning Men of the holy Order alone, but of all Christians in general, who should also, by the same Reason live a single Life. But altho' Marriage has its Troubles, it has its Conveniencies too, and a pious Wife is given not for an Impediment, but for a Help, as well in Spiritual as in Family-Concerns. Celibacy is therefore to be preferred to Marriage, when the Church is under various Persecutions, and upon condition the Person has the Gift of Continence. But from hence no general Rule can be made that Celibacy is to be observed by any particular Order of Men. Wherefore also the Apostle says, 1 Cor. 7. 28. *That if thou marry thou hast not sinned.* So that the Place before-cited proves nothing against this Article.

ART. XXXIII. *Of Excommunicated Persons, how they are to be avoided.*

THat Person which by open Denunciation of the Church is rightly cut off from the Unity of the Church, and Excommunicated, ought to be taken of the whole Multitude of the Faithful as an Heathen and Publican, until he be openly reconciled by Penance, and received in
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the Church, by a Judge that has Authority thereunto

Obj. 1. Christ has said, Mat. 13. 39. Let both grow together until the Harvest; which is to be understood of the Good and the Bad: Therefore the Wicked ought not to be excommunicated.

Answ. Christ speaks there concerning Hypocrites, that cannot be discerned from those that are sincerely good: Or else he is distinguishing the Duty of Ministers from that of a Magistrate: *Let them grow, i. e. do not kill them.*

Obj. 2. In the Old Testament God commanded that all should keep the Passover, Numb. 9. 10.

Answ. God commanded all that were Members of his People to keep the Passover, *Exod. 12. 43.* There was a Command concerning the Presumptuous, that they should be cut off from among his People, *Numb. 15. 30.* and those that were defiled were kept back, *Numb. 9. 6.* Now under the ceremonial Uncleanness the moral was typify'd and figured.

Obj. 3. John baptized a Generation of Vipers, Luke 3. 7.

Answ. Altho' they were a Generation of Vipers, whom *J. hn* Baptized; yet they were no longer Vipers when they were once baptized, at least not so in Profession.

Obj. 4.

Obj. 4. *It seems not to be in the Power of Men to exclude any one from the Kingdom of God, and to thrust others down to Hell.*

Ans. The Church condemns no Man, but agrees with, and executes the Judgment of God, by declaring it according to express Command ; and it delivers Men over to Satan, not by its own Authority, but in the Name of Christ, 1 Cor.

5. 4.

Obj. 5. *St. Paul says of him that would by no means obey his Word, that such an one should be esteemed not as an Enemy, but admonished as a Brother, 2 Theff. 3. 14, 15. Whereas a Brother is not to be looked upon as a Heathen or a Publican.*

Ans. The Excommunicated are called Brethren, partly by Profession, and because they were Brethren, 1 Cor. 5. 11. partly by Hope, because upon Repentance he may become a Brother again ; and partly by Love, and a Desire and Study to save him, which ought to be the End of Excommunication : Besides, the Apostle did not say, Account him as a Brother, but admonish him as such.

ART. XXXIV. *Of the Traditions of the Church.*

IT is not necessary that Traditions and Ceremonies be in all Places one, or utterly like ; for at all times they have been diverse and may be changed according to the Diversity of Countries, Times, and Mens Manners, so that nothing be ordained against God's Word. Whosoever, thro' his private Judgment, willingly and purposely doth openly break the Traditions and Ceremonies of the Church, which be not repugnant to the Word of God, and be ordained and approved by common Authority, ought to be rebuked openly (that others may fear to do the like) as he that offendeth against the common Order of the Church, and hurteth the Authority of the Magistrate, and woundeth the Consciences of the weak Brethren. Every Particular or National Church hath Authority to ordain, change, and abolish Ceremonies or Rites of the Church, ordained only by Man's Authority ; so that all things be done to edifying.

Obj. I. *Christians ought to walk according to the same Rule, and to have the highest Agreement amongst themselves ; as may be gathered from*

from Gal. 6. 16. 1 Pet. 3. 8. and therefore the same Ceremonies are alike necessary in all Places.

Ans. The Variety of Ceremonies does not destroy the Unity of the Church, provided the Faithful do but walk according to the same Rule of Doctrine.

Obj. 2. Christ has said, Reprove a Sinner betwixt him and thy self alone, Matth. 18. 15. therefore he is not publickly to be reprov'd by any one.

Ans. This Place treats of the Duty of private Men for private Offences committed against private Persons; and not of the Duty of Pastors in reprov'ing scandalous and notorious Sins publickly committed: Such as these must be publickly reprov'd.

Obj. 3. The Apostle advises Titus to avoid Strifes and Contentions, Chap. 3. 9. and therefore they are not to be reprov'd who oppose the Traditions of the Church.

Ans. Unprofitable Disputations, and noisy Talk without Edification, are to be avoided; because such vain Contentions do not convert the Froward and Obstinate, but rather confirm them in their Errors: In the mean time, Ministers may reprove Gainfayers with much Prudence, Patience, and Sobriety, and all this be done to the Good and Profit of others.

Obj. 4. *The same Apostle commanded the Theſſalonians to hold the Traditions, 2 Theſſ. 2. 15. And therefore that Church had not Authority to change or diſannul the Traditions of it.*

Anſw. The Traditions which the Apoſtle ſpeaks of, were either Doctrinal, and ſuch as were already ſet down in the Scriptures ; or if not, they were inſtituted by the Apoſtle, who received from the Lord what he delivered to them. But the Article ſpeaks of ſuch Traditions, as were originally inſtituted by the ſole and ordinary Authority of Men.

ART. XXXV. *Of Homilies.*

THE Second Book of Homilies, the ſeveral Titles whereof we have ſet down under this Article, does contain a godly and whoſome Doctrine, and neceſſary for theſe Times, as does the former Book of Homilies, which were ſet forth in Time of *Edward* the Sixth : And therefore we judge them to be read in Churches by the Miniſters, diligently and diſtinctly, that they may be underſtood of the People.

Of

Of the Names of the Homilies.

1. Of the right Use of the Church.
2. Against Peril of Idolatry.
3. Of repairing and keeping clean of Churches.
4. Of good Works, first of Fasting.
5. Against Gluttony and Drunkenness.
6. Against Excess of Apparel.
7. Of Prayer.
8. Of the Place and Time of Prayer.
9. That Common Prayers and Sacraments ought to be ministred in a known Tongue.
10. Of the reverend Estimation of God's Word.
11. Of Alms-doing.
12. Of the Nativity of Christ.
13. Of the Passion of Christ.
14. Of the Resurrection of Christ.
15. Of the worthy receiving of the Sacrament of the Body and Blood of Christ.
16. Of the Gifts of the Holy Ghost.
17. For the Rogation Days.
18. Of the State of Matrimony.
19. Of Repentance.
20. Against Idleness.
21. Against Rebellion.

Obj.

Obj. 1. *The Doctrine contained in the Homilies is not in these Times so necessary, because there is plenty of Ministers, who can and do, vivâ voce, preach the Word of God.*

Answ. This Article was intended chiefly for the Beginning of the Reformation, when there was a much greater Want of Men that were fit for the Ministry: And then, if even of these Times we would suppose it to speak, there are very many Churches (for want of sufficient Encouragement, or other Reasons) which are destitute of a learned Preacher, and which indeed is to be lamented: And besides, such is the Carelessness of some in their Preachings, that it would be more profitable to hear a Homily, than their Sermons.

Obj. 2. *It seems to be an Office unworthy of a Minister of the Gospel, to repeat Word for Word, Exhortations from the Copy of another; for a Child can do that.*

Answ. It would be unworthy of a Minister of the Gospel to do this from the Copy of any private Man; but it is not so to do it from the Copy and Direction of the Church: And it is not unworthy of a Minister to do some things that Children can do, viz. to read Prayers or Chapters within Book.

Obj.

Obj. 3. *No body can execute the Office of an Advocate, or a Physician, by repeating any prescribed Forms : Now a Minister is a spiritual Advocate and Physician, who ought to apply his Doctrine, according to the different Circumstances of Time and Persons, which is not to be done, nor can be done, whilst the prescribed Words of a Homily, composed by other Men, are read to the People.*

Ans. If a Physician or an Advocate repeat any thing out of their Books, the Hearer may procure Health, and receive wholesome Advice for himself or for others : So it is in Divine Things likewise : Notwithstanding the Ministry of those may be more effectual, who know how to apply the Word of God according to the variety of Circumstances : Besides, those things that are contained in the Homilies, for the most part are suited to all times : And some things may be so applied to any time, that there is almost no body but may easily understand them when they are read. So that Readers may be of great use, where better instructed Ministers are not to be had.

ART. XXXVI. *Of Consecration of Bishops and Ministers.*

THE Book of Consecration of Archbishops and Bishops, and ordering of Priests and Deacons, lately set forth in the time of *Edward* the Sixth, and confirmed at the same time by Authority of Parliament, doth contain all things necessary to such Consecration and Ordering: Neither hath it any thing that of it self is superstitious and ungodly. And therefore whosoever are consecrated and ordered according to the Rites of that Book, since the second Year of the aforementioned King *Edward* unto this time, or hereafter shall be consecrated and ordered according to the same Rites; we decree all such to be rightly, orderly, and lawfully consecrated and ordered.

Obj. 1. *We do not any where in Scripture read of Archbishops.*

Ans. An Archbishop is no other than the highest of the Bishops, who is as a Head set over other Bishops: And altho' we do not meet with this Word in the Scriptures, yet it agrees thereunto for the preserving of Order in the Church; that 'tis prudent and useful to constitute Degrees in the Church of different Dignity and
 Autho-

Authority. In the Old Testament, there was a High-Priest, and Priests of a second and inferior Order : In the New, there were Apostles, Prophets, Evangelists, Pastors, and Teachers : And it is not contrary to the Word of God, that One should be above Another in the Church for Governments sake.

Obj. 2. *It is an impious thing that the Bishop should say to every one of those that are ordained, Receive the Holy Ghost, as if he had the Power of conferring the Holy Ghost, which is peculiar to Christ himself, and was the miraculous Token of his Divine Power : But no mortal Man can assume this to himself, or ought to imitate it.*

Ans. The Bishop does not mean, when he says, *Receive the Holy Ghost*, as if he could bestow upon them the inward Gifts of the Holy Ghost in an extraordinary manner ; but he says it because he confers upon them the external and ordinary Ministry, whereof the Holy Ghost is the Author : In which Sense also he says, *Receive thou Authority to preach the Gospel, &c.*

Obj. 3. *Those first Bishops and Ministers after the Reformation were not rightly ordained, because they were not ordained by such other Bishops, who had a continued Succession from preceding Bishops lawfully called, and because in the Solemnity of Consecration and Ordination*

the accustomed Rites and Ceremonies were wanting.

Ans^w. Our first Bishops were ordained by *Romish* Priests ; who altho' they had not amongst them a Purity of Doctrine, yet they lost not the Power of Ordination. It is agreed, that those who are baptized by Hereticks, are truly baptized : And there is the same Reason for those who are ordained by them. The *Pharisees* sat in *Moses's* Chair ; and *Judas* executed his Apostolick Office : And why not ? since a wholsom and good Effect does not depend upon the Sincerity of him that administers, but upon the Authority of the Institution. The Ceremonies and Rites were likewise agreeable to the Holy Scriptures ; as may be easily made to appear from the Records and Writing of our own Countrymen. If any one should now say, that the *Romish* Priests were not lawfully called, and therefore Ours could not be rightly ordained by them ; we have this to say, That their Vocation, as to the very Being and Essence of it, was legitimate ; because even they were call'd to teach the Truth, although the Accidents were illegitimate : Neither could they deprive our Bishops of their Vocation, though they did not teach according to the Taste and Relish of the Church of *Rome*. We ought to obey God rather.

rather than Men. There are some too, that make answer, That a Magistrate and a faithfull People may constitute and choose Bishops and Pastors, especially in a case of Necessity. Moreover, a Succession from the Apostles is indeed required ; but this ought to be rather a Doctrinal than a Personal Succession.

ART. XXXVII. *Of the Civil Magistrates.*

THE Queen's Majesty hath the chief Power in this Realm of *England*, and other her Dominions, unto whom the chief Government of all Estates of this Realm, whether they be Ecclesiastical or Civil, in all Causes doth appertain, and is not, nor ought to be, subject to any foreign Jurisdiction. Where we attribute to the Queen's Majesty the chief Government : By which Titles we understand the Minds of some slanderous Persons to be offended ; we give not to our Princes the Ministring either of God's Word, or of the Sacraments : The which thing, the Injunctions also lately set forth by *Elizabeth* our Queen, do most plainly testify ; but that only Prerogative which we see to have been given always to all godly Princes in holy Scripture by God himself ; that is, that they should rule all Estates and Degrees

grees committed to their Charge by God, whether they be Ecclesiastical or Temporal ; and restrain with the Civil Sword the Stubborn and Evil-doers.

The Bishop of *Rome* has no Jurisdiction in this Realm of *England*.

The Laws of the Realm may punish Christian Men with Death for heinous and grievous Offences.

It is lawful for Christian Men, at the Commandment of the Magistrate, to wear Weapons and serve in the Wars.

Obj. 1. *King Jehoshaphat ingenuously confessed, that the Priests, and not he, had the chief Power in the Church, 2 Chron. 19. 11. Amariah the Chief Priest is over you in all Matters of the Lord.*

Ans. In interpreting and administering of Divine Things, the High-Priest was Chief and Principal ; but as to the Temporal Government, he was subject to the King.

Obj. 2. *The Holy Scriptures inform us, that the Government of the Church is in the Hands of the Bishops and Priests, Acts 20. 28. 1 Tim. 5. 17. Heb. 13. 17.*

Ans. The Government was then in the Hands of the Bishops and Priests, because at that Time the Church had no other Watchmen and Conductors of Souls ; but the Word of God does not exclude other
Sup-

Supporters of the Gospel, such as pious Princes are, whom the Church has sometimes accounted Guides to promote Piety.

Obj. 3. *We find that the Apostles governed the Church, Acts 20. 28. Passed Sentence concerning religious Controversies, Acts 15. 6. and inflicted just Punishments upon Offenders, Acts 5. 3. And therefore the Government of the Church in this Kingdom of England does of Right belong to the Ministers, and not to the King's Majesty.*

Ans. The Apostles were Ministers extraordinary : And that ancient State of the Church, wherein there were no Christian Princes, must not be made use of for a constant and standing Rule.

Obj. 4. *To Christ was given all Power, both in Heaven and Earth, Matth. 28. 18. By which is signified a Spiritual and an Earthly Kingdom : But Christ gave the Keys of both to Peter, Mat. 16. 19. Now Peter has given his Authority to the Bishop of Rome : And therefore to this Bishop, as in others, so also in this Kingdom of England, does this Jurisdiction belong.*

Ans. Some understand the aforecited Place of a Spiritual Power, as if Christ had said, *As in Heaven I am the King of Angels and blessed Spirits, so by Faith I reign in the Hearts of Men.* Others interpret this exalted Power to be given to Christ the Mediator

diator over all Creatures, which could not be communicated to meer Man. But now in neither of these Senses did Christ give an absolute Power to *Peter* : he only gave him a Share in the Ecclesiastical Ministry : and in the same Sense the Keys were given to the rest of the Apostles, *Mat. 18. 18.* Besides, could you suppose that *Peter* had such a Power given him above the rest of the Apostles, it could not yet be proved, that the Pope, as being his Successor, is possessed of the same Authority.

Obj. 5. *King John made this Country tributary to the Pope.*

Ans. King *John* unwillingly and out of Fear made *England* tributary to the Pope, and because it was to the Prejudice of the Kingdom, and his Successors, *Henry* his Son, with the chief Estates of the Realm, protested against this Donation ; nay, and threatned that they would defend themselves by Arms against the Temporal Jurisdiction of the Pope, as appears by our *English Annals*.

Obj. 6. *Against the latter part of this Article 'tis objected, That Theft is a grievous Crime, and yet the hanging of Thieves is against the Law of God, which thinks it sufficient to punish it with a Four, or a Five-fold Restitution, Ex. 22. 1, 2.*

Ans. Some answer to this, that That
Law

Law of not inflicting a Capital Punishment upon Thieves was purely Political, and did belong only to the *Jews* : Neither was it ever repeated or confirmed under the New Testament : And then they say, that when Faults were multiplied, the Punishment was to be more severe, and prove from *Prov. 6. 31.* That the Punishment of Theft was heightened to a Seven-fold Restitution ; and then they alledge, *2 Sam. 12. 5.* That of a Thief that was condemned to Death by King *David*. They say besides, that the Law of *Moses* does not at all hinder but that Thieves may suffer Death, especially supposing that Capital Punishments for such Crimes be established by a Publick Law, and a general Consent of All : For Laws of this sort in things not contrary to Piety, do approach very near the Nature of Divine Laws, *Rom. 13. 1, 2.* And again, supposing that the Thieves are not weak and sickly Men, unfit for working, or not taken care of by the Overseers of the Poor ; for there is a regard to be had to such as are compelled, by extreme Want, to steal. Besides too, supposing Thefts cannot be corrected by gentler and lighter Punishments : Or, lastly, supposing that which is taken away by stealth be a considerable Injury and Loss to the Owner.

Obj. 7.

Obj. 7. Capital Punishment of heinous Offences seems to be contrary to the Law of Charity so peculiar to the Gospel ; for the New Testament, as it is a gracious Dispensation, does not admit of Revenge, or Punishments too severe.

Ans. Under the Old Testament heinous Offences were punished with Death, notwithstanding the Law of Charity, which was as much in force then as it is now : But Grace in the New Testament, as to the Matter of Salvation, is opposed to a slavish Fear and rigorous Observance of the Law of *Moses* ; but not to any Capital Punishments inflicted by the Magistrate upon Offenders.

Obj. 8. To the last part of the Article 'tis object. d, That 'tis the express Command of God, that Man's Blood be not shed, Gen. 9. 6. But Wars cannot be waged without shedding of Blood.

Ans. It is a private, and not a publick Slaughter that is there forbidden.

Obj. 9. It is the Command of Christ, that we resist not evil ; but whosoever shall smite thee on thy right Cheek, turn to him the other also, Mat. 5. 39.

Ans. Christ here teaches us the utmost Patience, that we should not repel Injuries in any violent manner, but rather to bear them patiently, than to strive with self-will'd

will'd Men, or study any private Revenge; especially when the Love of our Neighbour, the Conversion of Infidels, or the Glory of God, require this Submission from us. This Duty seems chiefly to belong to Christians in the time of a publick Persecution; such as was almost continual in the primitive Church: Yet we are not hereby forbid to avoid an Injury by such Rules of Defence as are unblameable. Neither are Magistrates forbidden to execute publick Revenge; otherwise the Malice of wicked Men would be sharpened, and the Commonwealth would never be in quietness.

Obj. 10. *It is said*, Mat. 26. 52. All they that take the Sword shall perish with the Sword.

Ans. Our Saviour here speaks of him that shall take up the Sword by a private Authority; and not of a Magistrate, who is God's Minister, that *beareth not the Sword in vain*, Rom. 13. 1, 2, 3.

Obj. 11. *The Arms of Christians are not Carnal, but Spiritual, saith St. Paul*, 2 Cor. 10. 4.

Ans. The Means which the Apostles were wont to make use of in planting and promoting the Gospel, is there spoken of: Such they were not (says he) as Men of carnal Minds are wont to use, to gain Authority to their Doctrines; such as human Skill

Skill, Flattery, and outward Force : But they were the inward Truth and Efficacy of the Doctrine it self. Now it cannot be gathered from all this, that it is not lawful to wage War upon just Reasons.

ART. XXXVIII. *Of Christian Mens Goods, which are not common.*

THE Riches and Goods of Christians are not common, as touching the Right, Title, and Possession of the same: as certain *Anabaptists* do falsely boast: Notwithstanding every Man ought, of such Things as he possesseth, liberally to give Alms to the Poor, according to his Ability.

Obj. 1. The more common any Good is, the better it is ; and therefore it were better if the Goods of Christians were common.

Answ. It were better indeed for others, if Goods were common, but not for him whose Goods they are, and who cannot conveniently part with them. Every one, in the Order of Charity, is oblig'd to take care of himself first ; and if after that he gives Alms according to his Ability, he is in a fair way of Salvation.

Obj. 2. All things are common among Friends.

Answ. That is a true Maxim as to such things as may be communicated with Honesty,

nefty, and without the Prejudice of another ; by a voluntary, not by a civil and necessary imparting ; and then again, as to a temporal Use, and not a perpetual Possession.

Obj. 3. *The Apostles and primitive Christians had all things common, Acts 2. 44.*

Ans. That mutual imparting of Goods among the first Christians, was not commanded by the Apostle, but was voluntarily undertaken by the richer sort ; neither was the Propriety there taken away : only the Affection of the Mind is expressed, inasmuch as in Will and Desire they had all things common : And all did not sell their Goods ; for there are Examples of some that kept their own to themselves ; and St. Peter tells us, That it was lawful, and in their Power to do it, *Acts 5. 4.* Of another who, even after his Calling, had a House of his own, wherein Christ entered, *Mat. 8. 14.* Nay, and *Zachews*, even after his Conversion, kept part of his Riches to himself, after he had made Restitution, and given bountiful Alms to the Poor, *Luke 19. 8.* Every one therefore did according to his own Free-will, and as much as the common Necessity required. So that the aforecited Place does not make for those, who confusedly have all things common.

ART. XXXIX. Of a Christian Mans Oath.

AS we confess that vain and rash Swearing is forbidden Christian Men by our Lord Jesus Christ, and *James* his Apostle ; so we judge, that Christian Religion does not prohibit, but that a Man may swear when the Magistrate requireth, in a Cause of Faith and Charity ; so it be done according to the Prophet's Teaching, in Justice, Judgment, and Truth.

Obj. 1. *It is the express Admonition of Christ, Matth. 5. 34. Swear not at all. And 'tis the Exhortation of St. James, Chap. 5. 12. Above all things, my Brethren, swear not, neither by Heaven, nor by the Earth, nor by any other Oath.*

Ans. Christ and St. *James* condemn only rash, not necessary Oaths, such as the Article means : And then the Prohibition of Christ is to be strictly understood of all those Oaths which the Pharisees allowed, and thereby seduced the People : For they taught, that it was lawful, upon any account, to swear, provided their Oath was but true. Nay, and they added, that it was lawful for them to swear by Heaven, the Earth, *Jerusalem*, or any other Creature : And that they were never guilty of Perjury, but where there was
mention

mention made of the expresse Name of God, or of the Gifts that were consecrated to God: For that by these Interpretations the Pharisees did corrupt the Law of God concerning Oaths, no Man will deny that will but diligently consider what Christ has said against such Oaths as were allowed by the Pharisees, *Matth. 23. 16, &c.*

Obj. 2. *In the Law of Moses, it was lawful upon any Account whatsoever, to swear, provided there was no Lie in it. And this is plain from the Hebrew Word שווא Shav] which signifies as much as [untruly, falsely to swear, and not to swear without Cause, Exod. 25. 1. Deut. 5. 20. And for this Reason, Christ, when he said, Swear not at all, did perfect and complete the Law.*

Ans. God, by Moses, commands, *Exod. 20. 7. Thou shalt not take the Name of God in vain*: From whence we may gather, that they are the vain, light, and rash Oaths, that are there forbidden. It will not strengthen the Objection, to oppose to us the Sense of the Hebrew Word *Shav*] because that does not only signify whatever is false and deceitful; but whatsoever also is vain and light; as you may see, *Mal. 3. 14. Jer. 4. 30. and Psal. 127. 2.*

Now to the Only Wise God, be Praise and Glory for ever. Amen.

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T H E

Lambeth Articles :

Containing

- I. A History of the Articles that were presented at *Lambeth*.
- II. The Articles of *Predestination*, and the Adjoining Heads, proposed by Dr. *Whitaker* at *Lambeth*.
- III. The Same, as they were drawn up, and approved of by Bishops and other Divines.
- IV. The Judgment of the celebrated Dr. *L. Andrews*, Bishop of *Winchester*, concerning the Articles that were offered to the Assembly ; together with his Review of the Censure passed upon Dr. *Barret*, concerning Certainty of Salvation.

To which is added,

- V. The Opinion of Dr. *Overal*, formerly *Regius-Professor* of Divinity in the University of *Cambridge*, concerning *Predestination*, and the Consequences thereof.

Newly Translated from the Latin.

Lambeth Articles

A history of the Articles that were
presented at Lambeth

I. The Articles of Religion, and
the Addition thereto, made by
the Convocation of the Clergy

II. The Articles were drawn up
and approved of by the Bishops and
Clergy of the Province

III. The substance of the substance of
the Articles, as they were
presented to the Pope's Legate

IV. The substance of the substance of
the Articles, as they were
presented to the Pope's Legate

V. The substance of the substance of
the Articles, as they were
presented to the Pope's Legate

VI. The Opinion of Dr. Overall, formerly
Rector of St. Paul's, and
the University of Cambridge, con-
cerning the Articles, and the
Conferences thereof

Truly Translated from the Latin

T H E
H I S T O R Y
O F T H E
Lambeth Articles.

I N the University of *Cambridge* there are two famous Professors in Divinity; the one call'd *Regius*, having *Henry* the Eighth for its Founder; the other was founded by *Margaret*, the Mother of *Henry* the Seventh, and is called after her Name. It happened that *Whitaker* and *Peter Baron* were Contemporaries; the one *Regius*, the other *Margaret's* Professor in Divinity. *Whitaker* was a Man of extraordinary Learning, and therefore his Judgment was of great weight, which way soever he took: He had studied long in reading the Fathers; and at length, whether for that he was re-

lated by Marriage to a *Family that was more than ordinary zealous for the *Geneva* Principles, or for whatever Cause it was, he became a professed Defender of that Party.

Amongst other Opinions, that are built chiefly upon the Authority of *Calvin* and *Beza*, he began to dwell much upon that of absolute Predestination; which indeed is such, as quite excludes the greater part of Men, by the Design of God and Christ, from sufficient Grace, and Christ's Redemption: And as if this Opinion were not perfect, if it related only to the corrupted Mass or Body of Men, he was resolved to advance and carry it further, to an uncorrupted Mass: And upon this account blamed *St. Austin* because he said, that *the Reason of Predestination was sought for and not found, but the Reason of Reprobation was sought for and found too*. But *Whitaker* maintained, that the Reprobation which was passed upon the Mass not yet corrupted, was not purely negative, but did include an Affirmation; for, says he, this is the Decree and Will of

* His first Wife was Daughter to D. Culverwel, a Bourdeaux Merchant, but an Englishman and a Londoner. His second was Dr. Fenner's Widow; that Fenner that did so violently oppose the Ecclesiastical Polity of England, and for that Reason quitted the Ministry.

God, whereby so many Men run into eternal Miseries.

But *Peter Baron* having perhaps before considered this Matter, and was now, without doubt, moved by these Paradoxes of *Whitaker*, to search more diligently into all the Parts of this Argument, did at last, amongst the great Variety of Opinions, conclude, that none was more probable, than that which *Melancthon* defended in Germany, *Hemmingius* in Denmark, and *Snecanus* in Friesland, viz. They placed a Foreknowledge of Faith, in order before Predestination; as the ancient Fathers, before *St. Austin*, did understand and teach; as also did *St. Austin* himself, before he contended with *Pelagius*; and for this they bring the Testimony of the Fathers themselves, and *Beza* confessing the same thing.

After the Controversy of Predestination, followed two others (if yet we may call those two, where one is the necessary Consequence of the other;) 1. Concerning a Falling-off from Grace. 2. Of the Certainty and Security of Salvation. *Baron* maintained, that Faith and justifying Grace may sometimes be lost; This *Whitaker* denied: The one allowed a Certainty of Hope, the other a Certainty of Faith, and that an absolute, and not a conditional Certainty. This Opinion *Baron* particularly

larly maintained in his Lectures upon the Prophet *Jonas*.

When the Dispute of the two Professors had for a long time, as is usual, divided the Young Men into Parties, *Whitaker* at length takes a Journey to *London*, and goes first to the Archbishop of *Canterbury*, giving him notice, that the University was corrupted with the *Pelagian* Doctrine; and unless some stop was put to it in time, this would come to an open Quarrel: Neither could he see any better Remedy at present, than that the nine Positions which he had drawn up, after the Perusal and Approbation of some eminent and learned Men, should be sent immediately to *Cambridge*.

Now the Positions were wrote in such a manner, that one may easily discern the Skilfulness of the Man, in that nice and exquisite Turn of the Words, which for Peace sake would not be disapproved of, even by such as did not a little dissent from him. A Meeting of Prelates and Divines was then appointed (not a great Number) in *November 1595*. And because in such a perplex'd Argument as this was, the same Words and Things did not please every body, there were Disputations for some time. On the last Day it happened, that one or two who disagreed most from *Whitaker's* Opinion, were absent, and so the others.

others prevailed. Now Archbishop *Whitgift*, that was the Head of that Meeting, altho' he did not at all approve of *Whitaker's* Articles; yet thro' Easiness, and a Fear of Disagreement, since he could not make good his own Opinion, himself became the Surety and Patron of another's. However, the Assertions of *Whitaker* were not approved of in the same Words wherein he had proposed them; but some of the Words and Phrases were so altered, that one may easily discern, their Judgment did not altogether agree with his.

These Positions were sent to *Cambridge*; and *Whitaker*, in the mean time, boasting of the Victory that he had so easily gained without an Adversary, meets with a * Man that had the chief Authority in the Kingdom, one of the Queen's Privy-Council, to whom also belonged a peculiar Care and Regard for the University; and to him he declares all that had been done in the last Meeting, and shews him the very Articles, as they were approved of by the Bishops: But that Great Man, (such was his Wisdom) easily understanding that Determinations in such controverted Points were dangerous, extremely disapproved of the whole Matter, and said, that he would make the Authors

* Burleigh,
Chancellor of
the University

thereof repent of what they had done :
And he was as good as his Word ; for he
went to the Queen, and took occasion to
lay before her in a grave Oration, ' How
' that in such things as did appertain to
' the State of Religion, no body could,
' by the Laws of *England*, determine any
' thing, but by the Authority of the
' Queen, and that too with the Con-
' sent of Parliament. And this was a wise
' Institution ; for there is generally a fu-
' rious Zeal of Religion in Mens Minds,
' which, when it is once raised, makes
' them easily run into Parties and Factions.
' But now here are a few Divines, that
' have dared to make Decrees and Deter-
' minations concerning the most impor-
' tant Questions, which Learned Men for
' many Ages since could never yet agree
' about. But it is easy to see what these
' Men aimed at, whilst they think and
' teach, That, whatsoever is done in hu-
' man Affairs, be it good or bad, 'tis all
' bound up by the Law of an unalterable
' Decree ; and that even the Wills of Men
' have *this* Necessity imposed upon them,
' that they are not able to will and desire
' any otherwise, than as they do always
' will and desire. Which, (says he) if it
' be true, most gracious Sovereign, to
' what purpose is it, that I and the rest of
your

' your Majesty's faithful Ministers do busy
 ' our selves about any thing, or take any
 ' Measures that may be of use to you,
 ' and the Kingdom's Good; whereas all
 ' Consultations about such things as *necessa-*
 ' *rily* come to pass, were absolutely foolish
 ' and ridiculous' ? The Queen, being ve-
 ry much moved at this, commands the
 Archbishop to be sent for, and (with a
 smiling Countenance mix'd with Majesty)
 told him, *I hear, says she, you are heaping up*
great Wealth, and I suppose you have a mind to
make me rich. The Archbishop, not know-
 ing what the Queen meant by such an un-
 expected Speech, answered, *My Riches are*
not over-great, but such as they are, Madam,
they are yours. But, says the Queen, *you*
now think you make me a Complement; where-
as what you now offer me is mine already by the
Laws of the Land, for you are fallen into a
** Præmunire;* And then she began to debate
 about the Assertions at Lambeth. The
 Archbishop at length discerning what the
 Queen meant; *It was, says he, neither mine*

* A Præmunire is an ancient Law of England, esta-
 blished, as 'tis thought, by Richard II. which forbids
 Ecclesiastics to assume to themselves more Authority, than
 is due to them by the Laws of this Land; with this Pu-
 nishment, that whosoever offends shall be sent to Prison du-
 ring the King's Pleasure, and his Goods confiscated.

nor the Assembly's Intention, to determine any thing without publick Authority, or of ourselves to make Canons; but it was only to interpose, for Peace sake, between the two Professors, that no private Quarrels might break out into publick Mischief. There were then present some of the Queen's Counsellors, that did lay this Matter very hard upon Archbishop *Whitgift*, and told him, that the very Assembly was illegal, inasmuch as it was called without the Queen's Knowledge; and that they might have consulted the Peace of the Church much better, if they had kept their Opinions to themselves. But to what purpose were the Assertions of the Bishops sent to *Cambridge*, but that they might have some resemblance of a Canon? And had it been such a troublesome thing, once to have gone and acquainted the Queen with a Business that was disputed of for so many Days? And then they fell upon the Question concerning Fate, and vehemently debated it as a Position that neither countenanced Virtue nor the Commonwealth. The thing at last ended thus; That the Archbishop should beg Pardon for what had been done so unadvisedly, and should promise to write to *Cambridge* to hinder these *Lambeth* Articles from being any further published or spread abroad; which also he did: But a long
while

while after, as it seems, there was a Copy found amongst *Whitaker's* Papers, whereby at length this Work was made publick against the Consent of the Authors.

After these Articles were made, *Baron* continued both in his Professorship, and in his Opinion; but *Whitaker* died a few days after the Assembly at *Lambeth*. At length, *Baron* (his three Years being out; for, by the way, according to the ancient Institution, the Professors were to continue in that Lecture but three Years) quitted his Office, and retired to his private Studies.

After these two, between whom the Contention arose, Dr. *John Overal*, a most learned Man, was made *Regius*-Professor: He followed that way of speaking, which determines, That sufficient Grace is offered to every Man, and that Christ died for all: In every good thing Grace does operate first, and then in the next place, Free-will informed and actuated by Grace; but that Grace does operate in an unexpressible manner, and that not by binding up Men after a natural way, to particular Actions neither: That justifying Grace is not consistent with deadly Sins before actual Repentance.

As to that obscure Controversy about Predestination, he behaved himself so, as

to

to condemn neither the former nor the latter Opinion of *St. Austin*; as thinking there was no great matter of difference between them; especially since *St. Austin* himself has said, (after the Dispute arose betwixt him and *Pelagius*) that he had the same Thoughts then, as he formerly had when he opposed the *Manichæans*; and that now he had not so much changed his Opinion, as his way of speaking.

What happened afterwards, under the Reign of King *James* the First, *An. 1603*, may be seen in *Dr. Barlow's* Book published about that matter. For there *Dr. Reynolds*, with the rest that opposed the Bishops, amongst other things, which they thought did mightily tend to the Purity of the Church of *England*, they requested this also, that the *Lambeth* Articles might be put into the Confession: But King *James* would not grant their Request, thinking that such sort of Definitions did not tend to the Peace of the Church.

*The Articles of Predestination, and the
Heads adjoining, proposed at Lambeth
by Dr. Whitaker.*

I. **G**OD has from all Eternity predestinated some to Life, and reprobated some to Death.

II. The efficient Cause of Predestination, is not a Foresight of Faith or Perseverance, or good Works, or of any other thing that is in the Person predestinated; but it is the sole, absolute, and simple Will of God.

III. Of those that are predestinated, there is a determinate and certain Number, which can neither be increased nor diminished.

IV. Those who are not predestinated to Salvation, shall of necessity be condemned for their Sins.

V. A true, lively, and justifying Faith, and the sanctifying Spirit of God, is neither extinguished nor lost, nor does it depart from those that have been once Partakers of it, either totally or finally.

VI. A truly faithful Man, that is, one that is indued with justifying Faith, is certain with a Certainty of Faith, of the Forgiveness

givenness of his Sins, and of his eternal Salvation by Christ.

VII. Grace sufficient to Salvation is not afforded, communicated, or granted, to all Men, whereby they may be saved if they will.

VIII. No Man can come to Christ, unless it be given him, and unless the Father draw him; and all Men are not so drawn by the Father, that they may come to the Son.

IX. It is not put in the Will or Power of every Man to be saved.

All these Propositions are either plainly inserted in the Book of Articles, and were always approved of in our Church; or else they may by a necessary Consequence be drawn and collected from the Articles.

The Articles proposed at Lambeth, as they were drawn up by the Reverend Dr. Whitaker, in his own Hand-Writing, and presented to the Bishops and other Divines at Lambeth.

I.

GOD has from all Eternity, predestinated some to Life, and reprobated some to Death.

II.

The efficient Cause of Predestination, is not a Foresight of

I.

THis Article was admitted in the same Words; for if by the first [some] be meant Believers, and by the second [some] Unbelievers, here is no occasion of Contention, but it is a very true Article.

II.

The moving or efficient Cause of Predestination to Life is Faith,

Faith or Perseve- not a foresight of
 rance, or Good Faith, or Perseve-
 Works, or of any rance, or Good
 other thing that is Works, or of any
 in the Persons pre- other thing that is
 destined; but it is in the Persons pre-
 the sole, absolute, destined; but it is
 and simple Will of the sole Will of God
 God. that is well pleased.

In this second Article there was added by the *Lambeth Divines*. 1. [moving,] 2. [to Life,] 3. *The sole, absolute, and simple Will of God*, is changed into, *The sole Will of God that is well pleased*, and that not without good reason : For the moving Cause of Predestination to Life is not Faith, but the Merit of Christ ; since God designed Salvation for those that are to be saved, not for their Faith, but for the Sake of Christ. The word [moving] agrees properly to Merit, and Merit is in the Obedience of Christ, and not in our Faith. These words [to Life] are added ; because although a foresight of Infidelity and Impenitency be the Cause of Predestination to Death, and so likewise of any thing else which is in the Persons predestinated to Death ; yet there is no Cause of Predestination to Life, but the sole Good-Will and Pleasure of God, according to that
 of

of St. *Austin*. The Cause of Predestination is sought for and not found, but the Cause of Reprobation is sought for and found too. [The absolute and simple Will of God] signifies some thing more than the sole Will of God that is well-pleased: For the Will of God well-pleased is Conditional: God would have us to do well, if we would not be wanting to his Grace; and it has pleased God to save all Men, if they would believe.

III.

Of those that are predestinated, there is a determinate and certain number, which can neither be increased nor diminished.

III.

In this Article there is nothing changed; for it is most true, if it be understood of the Fore-knowledge of God, which is never deceived; for neither more nor fewer can be saved, than those whom God did fore-know.

IV.

Those who are not predestinated to Salvation, shall of necessity be condemned for their Sins.

In this Article there is nothing changed, for it is most true, God having determined not to forgive Sins, but to such as believe : But if you would so interpret this and the former Article, as by a necessary Consequence to deduce from Predestination it self, both the Sin and the Damnation, and imagine that it proceeds from thence, you would plainly contradict St. *Austin*, St. *Prosper*, and *Fulgentius* ; and with the *Manichæans*, unavoidably make God to be the Author of Sin.

V.

A true, lively, and justifying Faith, and the sanctifying Spirit of God is neither extinguish'd nor lost, nor does it depart from those that have been once Partakers of it, either totally or finally.

V.

A true, lively, and justifying Faith, and the sanctifying Spirit of God, is neither extinguished nor lost, nor does it depart from the Elect, either totally or finally.

In *Whitaker's* own Manuscript, the words are, [those that have been once Partakers of it] instead of which, the *Lambeth Divines* put [the Elect] quite in another Sense, and according to St. *Austin's* Sentiments ; whereas in the Manuscript they are

are according to *Calvin's* Opinion. For *St. Austin* was of Opinion, That a true Faith, which worketh by Love, and thro' which did proceed Adoption, Justification, and Sanctification, might fail and be lost too. Now Faith was a Gift that was common both to the Elect and Reprobate; but perseverance was peculiar only to the Elect. But *Calvin's* Opinion was, That a true and justifying Faith is to be found no where but in the Elect, and those that are to be saved. The eminent Dr. *Overal* likewise defended, both in the University, and at the Meeting at *Hampton-Court*, That a justified Person, if he fall into grievous Sins, before actual Repentance, is in a State of Damnation: And so likewise the contrary Opinion, which would bear us in hand, That a justified Person, tho' he fall into grievous Sins, does yet remain justified, was condemned by the King's Majesty. So in this Article, *Whitaker's* Opinion is wholly approved of.

VI.

A true faithful Man, that is, one that is indued with justifying Faith, is certain with a Certainty of Faith, of

VI.

A true faithful Man, that is, one that is indued with justifying Faith, is certain with a Plerophory, or full Assu-
the

the Forgiveness of his Sins, and of eternal Salvation by Christ.

the Forgiveness of his Sins, and of eternal Salvation by Christ.

There is nothing here changed ; except that for [Certainty] the *Greek* Word [Plerophory] is put : Now some of the Divines would have had [Plerophory or full Assurance of Hope] put in the Place of [Plerophory of Faith] ; but the absence of some of them whilst the Business was transacting, caused the Word [Faith] to remain as *Whitaker* had wrote it. Now they made use of the Word [Plerophory] because it does not denote a full and absolute Certainty ; such as is that of Science, or the Principles of Faith, (since Faith relates to such Things as have Evidence and certain Knowledge on their side ;) but only a less degree of Certainty, such as is admitted in Judicial and Court-Proofs.

This Article is very true, if you understand it of the Certainty of the present State, nay, or of a future State, provided it be a conditional Certainty. For the Faithful believes that he has Faith, and he believes that a Believer shall be saved ; He believes also that he shall persevere ; but this not altogether with one and the same Cer-

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Certainty; because this Certainty depends partly upon the Promises of God, who does not suffer us to be tempted above our Strength; and partly upon the Sincerity of a pious Resolution of obeying the Commandments of God in Holiness, for the time to come.

Otherwise, if the Article should bear this Sense, That a Man ought to believe, that he shall be saved, or is elected, with the same Certainty as he believes, that Christ died and is the Saviour of the World, this Assertion would plainly contradict the Confession of King Edward; in which may be read, *That the Decree of Predestination is unknown: And that of St. Augustine, Predestination with us, whilst we are in the present Dangers of Life, is uncertain: And in another place, The Just, altho' they are certain of the Reward of their Perseverance, yet must own themselves uncertain of Perseverance it self.*

VII.

Grace sufficient to Salvation is not afforded; communicated, or granted to all Men, whereby they may be saved if they will.

VII.

Saving Grace is not afforded, communicated, or granted to all Men, whereby they may be saved if they will.

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The Assembly have altered [Grace sufficient to Salvation] which was in *Whitaker's* own Manuscript, and put [Saving Grace] in the room; that it might plainly appear, that they spoke of that Grace which is finally saving, or actually efficacious, or such as of itself, without the addition of any new Grace, worketh Salvation. Now this is not afforded, nor so much as offered to all Men, since there are very many, such as Pagans, &c. to whom the Gospel has not been preached, either by an inward or an outward Call. Therefore those Words, [whereby they may be saved if they will] are to be understood of the next and immediate Power; for if they be understood of a remoter Power, the Words [sufficient Grace] were brought in to no purpose, and that is wont to be call'd sufficient, (not which is efficacious, and does of it self actually work Salvation, but) which is sufficient to lead a Man to Salvation, provided he himself does not put a Stop to it. And this was the Opinion both of *St. Austin* and *Prosper*, who say, *That Grace was, at least more sparingly and more secretly, given to all, tho' there be sufficient for a Remedy: Whence Fulgentius, That some are not assisted by the Grace of God, must be attributed to themselves and not to God.*

VIII.

No Man can come to Christ, unless it be given him, and unless the Father draw him : And all Men are not so drawn by the Father, that they may come to the Son.

In this Article there is nothing changed; for all Men are not drawn by the utmost degree of Force and Persuasion : But he that denies, that all Men are drawn by a remoter Force, takes away that general Assistance, or common Aid, which, as St. *Prosper* saith, rouses the Hearts and Affections of all Men. Now this Force or Drawing, the *Lambeth* Divines did not, with *Whitaker*, understand to be a physical irresistible Determination ; but a divine Operation, such as is commonly wrought in the Conversion of Men, which does not take away the free Nature of the Will ; but first makes it fit for a spiritual Good, in order to its being made good it self.

IX.

It is not put in the Will or Power of every Man to be saved.

In this also there is nothing changed ; for it is most true, that our Salvation is primarily

marily (not in our selves, but) from a preventing, moving, co-operating, and encouraging Grace in every good Work; and secondarily, from the Judgment and Will of Man consenting and agreeing thereto. There can be no Power of the Will towards a spiritual Good, unless Grace not only take away the Impediments, but furnish it with Strength too. It is not therefore placed in the Will chiefly and first of all; nay, in no sort is it placed in the Will, that any Man, whensoever he pleases, may attain Salvation: But that there is sometimes a sort of Power in the Will subordinate and agreeable to Grace, nobody will deny, that has any Regard to *St. Austin, Whilst we have Time*, says he, *whilst it is in our Power to do good Works*; and in another place, speaking of the Punishment of Hell, *There is a greater thing*, says he, *which you ought to fear, and which you have in your own Power to prevent coming upon you.*

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The Judgment of the most Reverend and Learned Father in God, Lancelot, Bishop of Winchester, (who himself had a great part in the Affair) concerning the Articles that were offered to the Assembly at Lambeth by Dr. Whitaker.

THE four first Articles are about Predestination and Reprobation: The one is called by the Apostle, $\text{ἡ βάθος τῆς σοφίας καὶ τῆς γνώσεως τοῦ θεοῦ}$! *The Depth of the Riches of the Wisdom and Knowledge of God!* Rom. 11. 33. the other by the Prophet, *A great Deep*, Psal. 36. 6.

I in truth ingenuously confess, that I have followed St. *Austin's* Advice, Such Mysteries as I cannot unfold, to admire them as they are concealed: And therefore for these sixteen years, ever since I was made Priest, I have neither publicly nor privately disputed about them, or medled with them in my Sermons: And even now I had much rather hear than speak of them my self. And indeed, since the Place it self is doubtful, and has on both sides dangerous Precipices: Since some of the Texts of St. *Paul* (from whence commonly these Opinions are drawn) are to be reckoned (as St. *Peter* observes) amongst the ἀσυνόητα , *Things hard to be understood*:

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And since there are not many amongst the Clergy, who are able to manage such Matters with that Niceness and Dexterity as they ought, and few among the People that are fit and proper Hearers of such Things, I should advise (if it were possible) that nothing might be said on either side about it, that this Dispute might not every where be so rashly and unskillfully managed, as it is wont to be. It would be to much better purpose to teach our People plainly the Way to Salvation in things manifestly relating to a holy and well-govern'd Life, than to trouble their Heads with the Secrets of Providence, and *the hidden things of God*: whereas an over-curious Inquiry into these Things does but turn Peoples Heads, and make them break out into Enthusiastick Frensies, and scarce ever tend to the Edification of strait and narrow Dispositions. However, being asked to give my Opinion concerning these Articles, (and that by your Lordship too; whom it is my Duty to obey) I answer thus in short.

To the First, wherein Predestination is asserted.

That God in his Eternal (whether you will call it Fore-knowledg,) or Knowledg, whereby he *sees things which are not,*

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as though they were, has predestinated some, and reprobated others, is (I think) without all manner of doubt. The Words of Scripture are [*πρὸ καταβολῆς κόσμου*] before the Foundation of the World; i. e. God has chosen us from all Eternity; and when he had chosen, did predestinate us, *Eph. 1. 4, 5.* Now it was out of the World that he hath chosen us, *John 15. 19.* And therefore he has not chosen All Men in the World, but only Some; otherwise it could not be called Election; But then those whom he hath not chosen, supposing him to approve of his Choice (as the Nature of Election bears) he hath reprobated: And for this the Scripture uses the Words [*ἀπώθειν*] to cast away, *Rom. 11. 2.* and [*ἀποδοκιμαζειν*] to reject, or reprobate, *Heb. 12. 15.* There seems to be almost the same Reason for Reprobation as for Election, for one as for the other: And if this do not appear plain enough, I would add, That some are predestinated one way, namely by Christ; and others are reprobated another, namely for their Sins.

The Second Article, wherein the Cause of Predestination is explained.

The Word of God by the Prophet is most true, That *in me only is thy Help*; i. e. Help is to be had from none but Me;

and from Me you can have nothing else but Help : As also that of the Apostle : *Who is it that maketh thee to differ from another ? i. e.* from God alone we have whatsoever makes us to differ from others. But yet concerning that Expression [*the sole good Will and Pleasure of God*] it may be asked, 1. Whether it includes, or excludes Christ ; *i. e.* whether the Act of Predestinating be an absolute or a relative Act. As to my self, I think it to be relative ; and that there is no Good Pleasure of God towards Men but by his Son, *in whom he is well pleased* ; nor that any one is predestinated, either before, or without the Direction and Approbation of Christ. But (as the Scripture has it) Christ was first fore-known, 1 Pet. 1. 2. and then we in him, Rom. 8. 29. Christ was first predestinated, Rom. 1. 4. and then we by him, Eph. 1. 5. Now we are not (as some imagine) in the first place elected, and Christ afterwards, and for our Sakes : For it were impossible for us to be predestinated into the Adoption of Sons, but by a natural Son, *neither could we be predestinated to be conformable to the Image of his Son* (as the Scripture speaks) unless the Son were first appointed, to whose Image we are to be conformed. Wherefore to this Article likewise I would

would choose to add [The Good Pleasure of God in Christ.]

And then in the second Place, it may be asked likewise, whether [this sole Will and Good Pleasure] includes or excludes the Fore-knowledge of God? I can by no means think that these Two things, [*viz.* to *fore-know*, and to *predestinate*] are to be separated, but we should rather, (as the Apostles do) joyn them together: But in this neither dare I give my Opinion rashly, or condemn the Fathers, who almost All do assert, that we are both elected and predestinated according to a Faith foreseen; which also *Beza* himself confesses, saying, *That* Upon 11 of Rom. ver. 2. Edit. 2.

the Fathers are by no means in this Matter to be regarded who refer it all to a Foresight. In which notwithstanding, I should think, that they spoke rather concerning the Series and Order that God made use of in the Act of Predestination, than of the real Cause of it: Which Order some dispose one way, and some another, according to their different Apprehensions. But the Fathers seem to me to have thought thus; That there was no Election but what was disposed in this following manner. 1. That God loveth Christ, and then loves us in Christ; as also the Apostle says, *Eph. 1. 6. That God hath*

accepted us in the Beloved. 2. Those that are thus accepted, he does endue with Grace and Faith. 3. Those that are so endued, and thereby distinguished from the rest he does elect: And 4. The Elect he does predestinate.

Most certainly the Nature of Election supposes, that there is some Difference betwixt him that is elected, and him that is rejected. So Oecumenius has it from the Opinion of the Greek Fathers, *Speaking concerning Election, he has shewn, Pag. 123. that they differ from one another: for no body chooses one from another, except there be a difference between them.* So likewise St. Austin [*ad Simpl. 1. 2.*] Election does not precede Justification (namely foreseen) but Justification precedes Election: For no body is elected unless he be already at some distance from him that is rejected; whence is that Saying, *That God hath chosen us before the Foundation of the World:* But I do not see how that can be said but by a Fore-knowledge.

And thus also the School-men. *Predestination* (saith Tho. Aqu.) *pre-supposes Election, and Election Love:* Them. Prim^a. Q. 23. Art. 4. Namely, first God made them fit to be chosen, and then he chose them; he loved them that he might give, and he loved what he gave. And this

this likewise seems to be the Opinion of the most Reverend Archbishop of York, whose Words are these : *What was it that God loved in Jacob from all Eternity, when he had as yet done no Good? without doubt it was something of his own that he was about to give him.* It is plain the Apostle does not fear to joyn together in this Business [his own Purpose] and 2 Tim. 1. 9. [Grace given] and that from all Eternity; whereas that Grace given could not be but in Fore-knowledge; that is, with the Eternal Purpose of God, who foresaw that very Grace, which he would give before the beginning of the World.

Nor do I think there is any Inconvenience follows from hence, That God should so choose to bestow his Gifts in us, as to crown us with what he gives; Namely, What by first loving us he gave, with the same, after it was so given, he did elect us : So that Love, which is an Act of Grace, whereby God makes a Difference, as well as Election, which is an Act of Judgment, whereby he chooses those that are so distinguished, are both preserved. And thus Election will remain.

For that Order which the Moderns make use of, perfectly takes away all Election, whereby God is made to deal with Men, consider'd under no Circumstances, nor

any way distinguished by his Gifts, but by a first and absolute Act, at one and the same time to predestinate some to Salvation, and others to everlasting Destruction: After such a Decree as this, I do not understand what room there can be for Election, or how that Decree it self can be called *Election*.

But this whole Question (as I have said) is rather concerning the Order, in which God proceeds according to our Capacity, *who know only in part*, than of the Cause of it, as to the Act it self, which is one, and that most simple, in God. Or if it be about the Cause, it must not be understood, of the Cause of a first and absolute Act, but of the Cause in respect to its entire Effect (as they speak) in Predestination.

It is ask'd again, Whether this be an integral Act (according to our Conception) consisting of various Actions, or whether it be that one single Act only? And if there be many and various ones, What is the Order and Series of them? Predestination (which must be joyned with Foreknowledge) supposes likewise Good Works, (*St. Austin* of Predestination of the Saints, chap. 10.) *The Elect, before the Foundation of the World, are under that Predestination, whereby God fore-knows his own Facts that are to come,*

come, chap. 17. Again, Dare any one say, that God does not fore-know those to whom he will grant Faith to believe? (Of Perseverance 14.)

Again, Therefore on whomsoever God bestows his Gifts, without doubt he fore-knew that he should bestow them, and in his Fore-knowledge prepared accordingly, chap. 17. and fol. 23. If there be no such Predestination as we defend, Men are not fore-known by God, but they are fore-known, &c. These [Gifts] therefore which the Church does, and always did, ask of God, those God fore-knew that he should give to those that are called, as in Predestination it self he had already given them.

To the Third, Concerning a certain Number.

They are St. Austin's very Words: The Number of those who are predestinated, is so certain, that none can be added to, or taken away from them. And so saith St. Ambrose De Voc. lib. 2. cap. ult. The Fore-knowledge of God, which cannot be deceived, has lost nothing of the fulness of the Members of the Body of Christ; neither by any Loss can the great Things fore-known and pre-elected from all Eternity in Christ, be diminished: For there is nothing so certain, as that the Knowledge of God is most sure, and cannot be deceived; for the Lord knoweth those that are his.

Chapter 3.
de Cor. &
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To the Fourth.

He that is not found written in the Book of Life, (*i. e.* predestinated) shall be cast into the Lake of Fire, says St. John, Rev. 20. Verse the last, *i. e.* shall be damned. And that he will be damned for his Sins, no body will deny; and that necessarily (if you will give me leave to say so) not by an absolute, but a conditional Necessity: That is, as the Article it self explains it, because of their Sins: It is because they have sinned, and not because they are not predestinated. Though at the same time I think to we ought to avoid making use of the Terms [*Necessity*] and [*Necessarily*], which the Fathers and Schoolmen have carefully done, and to substitute in their room [*Certainly*] or [*without doubt*] for we must avoid, as much as may be, all new Terms and Phrases.

To the Fifth, Concerning the losing of Faith and the Spirit.

I suppose no body ever said, That Faith may finally fail in those that are elected; for that to be sure it does not. But that it does not fail, is not, I think, from its own, but from the Nature of its Subject;
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from the Priviledge of the Person, and not of the Thing : And this by reason of Apostates, who ought not to be blamed for falling from that Faith, which was never true and lively. But now whether the Holy Ghost may not for a time be taken away, I think it is not yet decided, and I confess I am in some doubt my self.

Concerning Faith, the Apostle says, *Thou standest by Faith; be not high-minded, but fear; otherwise thou also shalt be cut off*: Would not this be an ironical Precept, if he could not fall off? Therefore consider these following Texts. 1. *Beware lest ye also being led away with the Error of the Wicked, fall from your own stedfastness*, 2 Pet. 3. 17. 2. *Take heed that ye fail not of the Grace of God: For you that are under the Law, are fallen from Grace*, Gal. 5. 4. 3. *Take not thy Holy Spirit from me*, Psal. 51. 13. 4. *Quench not the Spirit*. Would not all these be Ironical Precepts and Speeches, if we could in no sort fall off from the stedfastness of Faith, or from Grace, if the Holy Spirit could no way be quenched or taken from us? Though at the same time I am aware of this too, that [*Faith cannot be totally lost*] may be so explained, as that *wholly* may relate to time, and the Sense will be this: Faith may be *wholly* lost now, and yet be recoverable hereafter.

To the Sixth, Concerning Certainty of Salvation.

I am of Opinion, that with what Certainty any one is certain that he is truly faithful, or endued with Justifying Faith, with the same is he certain of his Salvation by Christ. Now I think this should be rather said to be a full Assurance of Hope (as the Apostle has,) *Heb. 6. 11.* than of Faith : And if you will have it in one Word, I would call it *Perswasion* rather than *Faith* : For we cannot have the same Certainty of those Propositions which are conditional, and require something on our Part to make them true ; such as these, [*He that believes calls upon God :*] Or thus [*If you believe you will call upon God ;*] as we have of those which are not conditional, but are purely positive and dogmatical, as that [*God is Omnipotent.*] Concerning the former, the Degree of Certainty is much less ; and yet this sort of Faith does not hesitate in determining its Assent to one or other side of the Question.

To the Seventh, Concerning Communication of Grace.

I do not think that Saving-Grace is bestowed upon All : But to All it is offered,
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inasmuch as certain previous Dispositions towards it are not only offered, but even conferred upon All : And if Men were not wanting to these themselves, even Saving-Grace it self would follow. The Words [*Afforded, Communicated, Granted*] if they be relative, and imply *Reception*, it is true that Grace is not *so* bestowed : But if they do not include any Relation, but that it is only offered on God's part, or that God is ready at hand to grant and communicate it : In this Sense I think it is communicated to All. It is therefore offered, and God is ready at hand to bestow it : But it lies at Mens Doors that this Grace so offered is not conferred : For Grace is not wanting to us, but we are wanting to it. De gen. Contra. St. *Austin's* Words are : That Manich. lib. 3. *Divine Light does not affect the Eyes of irrational Creatures, but the purified Hearts of such as believe in God, and from the Love of Temporal and Sensible Things, converts them to the Obedience of God, which all Men are capable of receiving, if they will ; because that Light is common to All, &c.*

To the Eighth.

It is truly said, that no Man comes to the Son unless he be drawn : And All are
not

not drawn that they may come to the Son; i. e. So drawn that they shall come: but then we must add this too, That the Cause why All, either are not drawn, or so drawn as to come to God, is the corrupted Will of Men themselves, and not the Absolute Will of God.

To the Ninth.

It is not placed either in the Free-will of any one, unless redeemed by the Son; nor is it in the Power of any one, unless it be given him from above to be saved. The Subject of this Dispute is of something to come; and every one as he stands affected, or has a Mind, wrests a Word to his own Opinion; and, if that be wanting, will supply it out of his own Sense. But I, as I have all along said, so even now would advise, that a faithful Silence might be enjoyn'd on both Sides.

Let thus much suffice to have been said concerning Predestination and Reprobation; but let it be so understood, that I am willing, both in this Matter, and what relates to the Articles themselves, to submit my self and my Opinion to a Superior Authority.

A Review of the Censure passed upon Dr. Barrett's Opinion concerning Certainty of Salvation.

NO Man can entertain such an Assurance, &c. as that he ought to be secure of his Salvation: So Dr. Barrett has it: He is commanded to correct it thus: *Those that are justified by Faith. &c. ought to be certain and secure of their Salvation.*

1. The Word [*certain*] ought not to have been added; for he had not deny'd it, and I believe no body in their Wits ever did. He could not retract what he had never asserted; nor ought such a Word to be put in, which was not to be found in the Article.

2. That any ought to be secure of his Salvation, is not very justifiable. One would think the Words of the Preacher might have escaped Censure: For Leo's Words are inconsiderably changed: For (says he, upon those Words of Paul) *Let him that standeth take heed lest he fall*

No Man can arrive to so great a Stedfastness, as that he ought to be secure of his Stability. Methinks, if Barrett was not to be spared, at least Leo might have escaped Censure.

Serm. 5. de Quad.

But

But I have these following Reasons why I cannot approve of this Opinion, 1. The aforesaid place in the Censure is nothing to the Purpose, *viz. Those that are justified ought to be secure*: Whereas this is built upon Rom. 5. 1. *Being justified by Faith, we have Peace with God.* Without doubt! And therefore we may have peaceful, but not secure Thoughts; because Peace it self is not secure. For we are to take care in the first place, that this Peace be true; for as the Prophet says, *They have healed the Hurt of the Daughter of my People slightly, saying, Peace, Peace, when there is no Peace,* Jer. 6. 14. Ezek. 13. 10. And then if that be true, we are to take care in the second place, that the Conditions of this Peace be not violated and broken by us, and so it be taken away from us again. For thus saith the Lord, Jer. 16. 5. *I have taken away my Peace from this People, even Loving-kindness and Mercy.* And as we ought not to be secure, because we have Peace; so neither ought we to be so, because we stand in Grace, or by Faith; for such ought to consider what the Apostle saith: *Take heed lest any of you fail of the Grace of God.* And then he that stands by Faith ought to take heed of what the same Apostle saith: *Thou standest in,* Rom. 11. 10, *or by Faith, be not high-minded,*
but

but fear: As also what he saith in another place: *Let him that thinketh he standeth, take heed lest he fall.* Which Words of the Apostle are made use of by *S. Austin* and *Bernard* against Security.

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2. The Holy Scriptures no where re-commend Security, but rather seem to take offence at the Word: We ought to avoid it, since such are reproved by the Apostle, who would trust to it: *For when Men shall say, Peace and Safety, then sudden Destruction cometh upon them,* 1 Thes. 5. 3. Wherefore I think it ought to be avoided, as a thing of an ill Omen.

Nor, 3. does the Reason and Meaning of the Word give any Countenance to this: For he that is secure, does not only banish all Doubtfulness, but even Care too: For Security is directly opposed to Care. But we are commanded by the Holy Ghost to make use of all our Care and Watchfulness: And the Apostle, *Heb. 6. 11.* desires *That every one should shew the same Diligence, even unto the end.* 4. But the thing it self, [*viz. Security*] seems to be repugnant to the Condition of a Christian Life, which is a Warfare; nay and to human Life too, which is a Tryal upon Earth; so that neither of these will admit of Security, but rather

rather call for our utmost Care and Diligence, both to pray that we be not led into Temptation, and also to look to our selves that we be not tempted; And St. Paul gives this Advice even to those that are Spiritual, *Gal. 6. 1.*

5. Those Words so often made use of by Christ and his Apostles [*Watch, consider, take heed, try your selves, prove your selves*] ought to shake off, and not to create Security: For what can these Words signifie, but a Command not to be secure. We have several other Expressions besides to

this purpose. *Work out your own*
2 Phil. 14. *Salvation with Fear and trem-*

bling, saith St. Paul: Pass the time of your sojourning here in Fear, saith Peter, 1 Pet. 1.

17. And again, St. John; *Hold that fast which thou hast, that no Man*
Rev. 3. 11. *take thy Crown.* All which

Places give us to understand that Fear must accompany our Faith, least Certainty degenerate into Security. St. Peter, when he commands us to *give all diligence to make our Election sure*, means, without doubt, that we should on-strive for this Certainty; that every one should be so solicitous and careful about his own Concerns, as that he may at length arrive thereto: As much as to say, that an *Endeavour after Cer-*
tainty

ainty is all we are capable of in this Life; and a great Virtue in them who have it.

But, 7. The degree of Certainty, which we have in this Life, must not stand in competition with what we shall have in a future State; some difference there must be allowed, and there can be nothing further or greater than Security: From whence it is, that [to enjoy a Security] is peculiar to those who are already dead, and can sing that Triumph of the Apostle, *Death is swallowed up in Victory*. But we that still sojourn here upon Earth, and are content with *Moral Certainty*, must forego that highest degree of Security, and leave that to the Church triumphant in Heaven, which alone is *secure*.

8. It has always proved fatal to such as have fancied themselves to be so certain as to run into Security. As David for instance. *I shall never be moved*, Psal. 30.6. And Peter, when he said, *Tho' All shall be offended, yet will not I*. It has succeeded much better with those who have been so certain, as yet to be careful; as with Job; *I know*, says he, *that my Redeemer liveth*, &c. Chap. 19. 25. And if I should comfort my self, yet I am afraid of all my Sorrows, Job 9. 28. And so St. Paul; *I am perswaded, that neither Death, &c.* Rom. 8. 38. and yet I keep under my body, saith he, *least when I have preached to others,*

others, I my self should be a Cast-away, 1 Cor. 9. 27.

9. Altho' what is alledged concerning Carnal and Spiritual Security be of no great weight, since by equal reason it may be spoken of Presumption or Pride; namely, improperly by a Figure; yet tho' we may soften the matter thus, it is easie to be seen daily, what the Humour of our Age and People requires to be taught about this Thing; and whether it would be expedient, (as Mens Manners and the Times are) by such sort of Notions as these, to chill the already-frozen Zeal, and lazy Endeavours of Men to do any Good: And as if a certainty of Salvation was so small a Matter, to fill their Heads with a lazy *Security*: Since (as *Gregory* rightly observes) *Security* is the Mother of Carelesness; and since Despair proceeds not only from too great Fearfulness, (as in *Cain*; but very often likewise (as in *Saul*) it takes its rise from too great a degree of Hope.

10. *Lastly*, I do not think that we ought to recede from the common and usual way of speaking in the Church, whose Thoughts are much the same with those of *Leo* aforesaid, *That we neither can nor ought to be secure of Salvation.*

St.

‘ St. *Austin* says, *Consil.* 10. *ch.* 32. ‘ That
‘ no body ought to be secure in this Life,
‘ which is a state of Temptation, inasmuch
‘ as he that can rise from worse to better,
‘ may also fall from better to worse. Again
‘ *De bono Perseu.* *ch.* 8.) God has wisely
‘ determined to mix some that shall not
‘ persevere amongst the certain number of
‘ the Saints, that those who have no pre-
‘ tensions to *Security* in this Life, may not
‘ be secure.

So likewise, *Chap.* 22. ‘ Because no Bo-
‘ dy can be secure of eternal Life, which
‘ God, that cannot Lye, has promised,
‘ before the World began, to the Sons of
‘ his Promise, until the consummation of
‘ this Life, which is a Temptation upon
‘ Earth; but makes us even to the end of
‘ Life to persevere in him, to whom we
‘ daily pray, that he would not lead us in-
‘ to Temptation.

Again. *Ep.* 12. *ad Prob.* ‘ Whence it
‘ may seem wonderful, that you who, as
‘ to this World, are noble, rich, and the
‘ Mother of so great a Family, and con-
‘ sequently not desolate, tho’ a Widow,
‘ should yet have such an earnest and un-
‘ wearied Zeal for Prayer: But that you
‘ prudently understand, that in this World,
‘ and this Life, no Soul can be secure.
And a little after: ‘ For altho’ every one
‘ knows

‘ knows himself, and no Man knows another ; yet no one is so well acquainted with himself, as that he can be secure of his future Behaviour.

S. *Chrysostom*, upon those Words of the Apostle ; *If by any means I may apprehend* : ‘ I have said, that I have believed Christ, and the power of his Resurrection ; that I was made a Partaker of his Sufferings, and conformable to his Death, nevertheless, after all, I am not yet secure. And a little after, (*Horn. 7. in Ep. ad Phil.*) ‘ If therefore he that has suffered so great things that has endured Persecutions and Mortification was not yet secure, what shall we say ?

St. *Ambrose*, upon *Psal. 37.* says, ‘ We are to understand it so, That altho’ any one be innocent, yet he cannot be secure, inasmuch as he has daily Combats with the most powerful Enemies.

Thus also St. *Hilary*, upon *Psal. 137.* ‘ No good Man passes a Day without fear. Nor does that Faith, which is always anxiously careful of it self, venture to rely upon a lazy Security ; for he knows that every Day has its Snares laid ready for him.

Gregory likewise (*in Epist. 186. ad Gregoriam*) says, ‘ You have made an unprofitable Request, because you ought but

not to become secure concerning Sins,
but at the last Day of your Life, when
you shall not be able to lament and be-
wail them.

Lastly, *Bernard* (*Epist.* 107. *ad Thom. Be-*
verl.) saith, 'After a Man is once come to
a knowledge of himself in part, let him
boast in Hope, but not yet in Security.
Security and Fear are with *Bernard* two
Extreams; the one is the Excess, and
the other the Defect. See *Serm. in Cantic.*

11. That the Faithful are thro' their
whole Lives uncertain of their Predestina-
tion and Perseverance, *St. Austin* is very
full and clear. *De Corrept. & Gratiâ Cap.*

13. almost at the Beginning. *Contrâ Arti-*
culos sibi falsò impositos, Artic. 12. *In Epist.*
107. *De bono Perseverantia, Cap.* 13. near
the beginning; And then in his Book, *De*
Civitate Dei. Book 11. Chap. 12.

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THE
OPINION
OF THE
Church of England,
CONCERNING
Predestination,

And the consequent Doctrines of
it, Explained by Dr. Overal, Di-
vinity-Professor at Cambridge.

CHAP. I.

Concerning Predestination.

THE Opinion that the Church of
England holds in this Matter, is
plain in its XVII. Article: ' That
' the eternal purpose of Predestination,
concerning

concerning the Elect's being saved in Christ, is so to be taught, that in the mean time we must receive God's Promises in such wise, as they are generally set forth to us in the Holy Scriptures: And in our Doings *that* Will of God is to be followed, which we have expressly declared unto us in the Word of God. In all which we must suppose, that the necessary and effectual means both of inward Grace, and the outward Word towards the receiving the Promises of God, and doing his Will, are to be understood to be by vertue of the Gospel-Covenant, which is the ministration of the Spirit, and not of the naked Letter, according to *that* of Leo. *He that looks only on the Duty goes without his Guide.* Wherefore under a general Promise and Precept, every one may safely repose himself by a stedfast Faith, and by a certain Hope and Trust, may come boldly to the Throne of Grace; at the same time assuring himself, that if he does not trust in God's Promises, nor obey his Commands, he must blame himself, and not God; and own too, that 'tis thro' his own Negligence, and not for want of Divine Grace; lest he fall into *that* of Solomon, Prov. 19. 3. *The foolishness of Man perverteth his Way, and his Heart fretteth against the Lord;* which St. Austin has frequently repeated against that

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Opinion

Opinion. Our Article therefore has thought fit so to join that eternal purpose of God, concerning those whom he has chosen in Christ to be saved, with the Divine Precepts and Promises, as they are generally laid down, together with the Means and Assistances annex'd to them; that so we may fetch the original Ground of our Salvation, from the eternal stedfast Purpose of Divine Election, and not from any temporal unconstant variety of Man's Will: That Grace may not be thought to be the necessary Consequence of Free-will, but that all our Vertue and Strength, in pious Affections and good Works, of Faith as well as Perseverance, is owing, not to the uncertain co-operation of Man's Free-will, but to the efficacy of Divine Grace: That in the End all may be ascribed to God, and that *he that glories, may glory in the Lord.* These things being thus adjusted on both sides, this seems to be the Order of God's Predestinating of us, set forth in the XVII. Article, *viz.* That God fore-knowing the Fall of Mankind, did, for a Remedy of the same, determine to send his Son, out of his meer Mercy and Compassion, and so in him placed the condition of our Salvation: For the performance of which he did appoint necessary Helps, and sufficient Means, more or less, to all in general.

But

But to those whom he hath chosen in Christ, out of the rest of Mankind, he hath, out of his good Pleasure bestowed and granted a greater and more abundant provision of Grace; whereby they are most certainly led on to Faith, Perseverance, and eternal Salvation. As for the rest, they have nothing to complain of, for hereby is shown, both what the Free-will of Man left to it self, can do under the Aid of a common, yet sufficient Grace; and also the singular Benefit of a special and prevailing Grace in those, to whom God shall please to bestow it: So that St. *Austin's* Opinion is true, not only of the first Man, but likewise of all his Posterity. ' The God and Lord of ' all things has so disposed the Life of Men ' and Angels, as first to show therein what ' their Free-will could do; and then how ' far the Advantage of his Grace, and the ' Love of Justice would prevail. Thus God *is the Saviour of all Men, but especially of them that believe,* 1 Tim. 4. 10. which words of the Apostle, as *Prosper* thought, ought to determine this whole Cause.

C H A P. II.

Concerning the Death of Christ.

TH E Opinion of our Church concerning the Death of Christ is so plain, and every where so consistent with it self; That Christ died for *all* Men, or for *all* the Sins of *all* Men; that it is to be wondered; that any of us should ever have ventured to call it in question. It is said in the II. Article, 'That Christ truly suffered, was crucified, dead, and buried, to reconcile his Father to us, and to be a Sacrifice, not only for original Guilt, but also for all the actual Sins of Men.'

Article VII. 'As well in the Old as New Testament, everlasting Life is offered to Mankind by Christ, who is the only Mediator between God and Man, being both God and Man.'

Article XV. 'Christ came to be a Lamb without Spot, who by Sacrifice of himself once made, should take away the Sins of the World.' And again, Article XXXI. 'The Offering of Christ once made, is that perfect Redemption, Propitiation, and Satisfaction for *All* the Sins of

of the whole World, both original and actual.

And the same is to be met with in the common Catechism, as the most plain Sense of the second Part of the Creed, wherein it is proposed to every one to believe in God the Son, who hath redeemed him and all Mankind; according to the Nicene Creed, *Who for us Men, and for our Salvation, descended, &c.* And in many other places of our publick Liturgy; as in the Prayer of Consecration in the Sacrament: 'O God, who didst give thine only Son 'Jesus Christ to suffer Death upon the 'Cross for our Redemption, who made 'there, by his one Oblation of himself 'once offered, a full, perfect, and sufficient Sacrifice, Oblation, and Satisfaction 'for the Sins of the whole World. And to every single Person to whom the Sacrament is administred, 'tis said, 'The Body of our Lord Jesus Christ which was 'given for thee. And again, 'His Blood 'which was shed for thee, preserve thy Soul, &c. The Death of Christ therefore considered in it self, must be a Price sufficient for All Men, if it was given for All. But the Scripture saith plainly, That God gave his Son for the World, and lays a condition thereon, not the Death of Christ, but the Faith of Man; and from thence

Salvation is to follow conditionally : That the Son was so given, that whosoever believeth in him shall be saved : But whether Men believe or not, God gave his Son for them, and through him offered Salvation on the Condition of Faith. Now that Men should perform this Condition, God does both command in his Word, and by the Grace of his Holy Spirit does actually excite and co-operate : So that if they do not believe, the Fault may be in Men, and not in God : As on the contrary, if they do believe, *that* must be attributed to Divine Grace, and not to any Humane Virtue. Whence it is plain, that it was God's Will and Design that Christ should die for All ; though All, through their own Unbelief and Impenitency, do not from thence receive the Fruits of Salvation. But then there are some Effects of this that do redound to All ; as the Common Vocation ; The Warnings and Encouragements, not only of the External Word, but of Internal Grace too : And lastly, the General Resurrection of All. For because Christ by his Death and Resurrection did overcome Death, and rose again, therefore shall all Men likewise rise again from the Dead ; as the Apostle saith, 1 Cor. 15. 22. *As in Adam all die, so in Christ shall all be made alive.* For the same Reason has

Christ

Christ obtained to himself a Dominion over all Men, because he died for *All*; As *St. Paul* has abundantly shewn. *Rom. 14. 9.* Which Places, as they sufficiently prove that Christ died singly for *All*, so they signifie to us, that both the general Promises of Salvation to all Believers, with whatsoever is sufficient for common Grace, and also the Purpose of particular Election, and Grace effectually persevering; nay, and the Preparation and Fore-knowledge of these, are all founded in the same Christ, and in his Death, fore-seen from all Eternity. So that out of the Side of Christ's dying upon the Cross, not only the Sacraments of the Church, but likewise all saving Goods and Graces must be understood to flow. And this Opinion is so manifest in the Scriptures, that *Calvin* (who was otherwise sufficiently rigid about Predestination) in explaining those very Places, which others brought to take away the Universality of Christ's Death (as in some 'tis said that he died for *Many*) has every where interpreted them of *All*. Thus upon *Heb. 9. 20.* he says, that [*Many*] is taken for [*All*]. So again upon *Rom. 5. 18, 19.* It is certain, says he, that all Men do not receive Advantage from the Death of Christ, but then this is owing to their own Infidelity

that binds them. Which Words do plainly enough favour the common Opinion. Therefore it must not be said, that this which is so clear in it self [*that Christ died for All*] ought to be explained from an extravagant and rigid Conception of Secret Predestination; but we are rather to interpret that Secret by a thing which is plain in it self; that so it may be truly consistent with what was rightly enough delivered in a common Saying of the Schools, *That Christ died for All sufficiently; for the Elect and Believers effectually*: Had they not corrupted their meaning by the following Hypothesis: *The Death of Christ had been sufficient for All, if God and Christ had so intended.*

C H A P. III. and IV.

Concerning Free-will, and the Co-operation of Grace.

THE Definition of our Church concerning Free-will and Grace is short, being set down in the Tenth Article in these Words: 'The Condition of Man after the Fall of *Adam* is such, that he cannot turn and prepare himself, &c. In which

which Words both Merit and Strength towards any Spiritual Good are denied to Man in a fallen or sinful State, *i. e.* He cannot turn and prepare himself for Faith and Calling upon God, &c. Where notwithstanding it is supposed in the first place, that Man in Natural and Civil Matters has a Free-will, and does exercise his own Natural Strength, and even Good Works in that kind; with which yet he cannot turn and prepare himself to Faith and a Spiritual Good. 2. The necessity of Grace for the doing Works of Piety is shewn; because without (the Grace of God, we are not at all able to do such Works: Where also we may learn by the way, that the Grace of God being supposed) we can, and are able to do something towards Works of Piety. 3. From thence we understand how this Grace is given, and whence it is to be had; *i. e.* By the Grace of God which is by Christ. 4. We may learn likewise how Grace operates, *viz.* by preventing us that we may *will*, and by co-operating with us when we do *will*. Now Grace prevents us that we may *will*, by enlightning the Mind, inspiring the *Will*, injecting pious Thoughts and good Desires, and by seasoning the Heart with Zeal, and the Affections of Faith: Therefore of our selves we do not do a good

good Work, either because we do not know what is Good, or the Good does not delight us. So *St. Austin* explains this Matter : ' Ignorance and Infirmary, says ' he, are Vices which hinder the Will from ' moving towards any good Work, or ab- ' staining from an ill one. Now that we may come to know what we were ignorant of, and that *that* may be made sweet, which before did not delight, the Grace of God is necessary to help and assist the Wills of Men ; and if they be not helped hereby, the Fault is in themselves, and not in God. And then Grace co-operates with us, not only by concurring, but also by directing and protecting, by strengthening and helping of us ; for our Endeavours to Good are nothing, if they be not excited by preventing Grace ; and they are vain, if they be not assisted by co-operating Grace ; as *Bernard* saith, *De Gratia & lib. Arb.* Nevertheless in both these Acts of Grace, Free-will is not taken away, but perfected. For, as the same *Bernard* says, *Ep. 46. ad Valentinum.* If there be no Free-will, there is nothing to be saved ; and if there be no Grace, there is no Salvation. And so *St. Austin* : If there be no Free-will, how shall God judge the World ; and if there be no Grace, how shall he save it ? Add to this that of

St:

St. Prosper : *If the Will be taken away, where is the very Original of true Vertues? If Grace be taken away, where is the very Cause of Good Works?* In all which, there is not one Word of the Operation of irresistible Grace: For although Grace may very often work certainly and infallibly, where it operates according to the purpose of eternal Election, and though it be certain, that the Decree of attaining the End proposed stands good, supposing the Divine Preparation and Foreknowledge: Yet herein it does not operate by any irresistible Force, the Liberty of the Will being preserved, even under the Aids of Grace: So likewise in many other things (preventing Grace being supposed) it has an event suitable to its Liberty. Finally; in our Articles, and in many places of the publick Liturgy, the necessity of Grace is so laid down, that the Will notwithstanding is left free under Grace. Without which, all Laws, Precepts, Consultations, Conditions, Exhortations, Admonitions, Promises, Threatnings, Praises, and Dispraises, Rewards and Punishments would be offered and propounded to no purpose, and all reason and regard for Care, Diligence, Industry, Counsel, and Labour would be taken away: So that neither *nothing*, nor *too-much* ought to be attributed to

to Free-will. And then on the one side, Free-will, both before and under Grace, will not (with the Defenders of irresistible Grace) be denied, or made of no Effect; nor, on the other side, will the Efficacy of Saving-Grace be destroyed by the Strength and Liberty of the Will. But so long as the Prerogative is granted to Divine Grace, the Will of Man, as a Hand-maid (tho' a free one) will joyn it self to Grace, whilst it freely obeys its Dictates. Thus whilst it is awakened by the Admonitions of preventing Grace, prepared in its Affections, fortified and assisted with Strength, a Man may co-operate both freely, and willingly with God, that he may not receive the Grace of God in vain.

CHAP. V.

Of the Perseverance of Believers.

OUR Church's Opinion concerning Perseverance is set forth in the Sixteenth Article: "That Men, after they have received the Holy Ghost, may depart from Grace given, and fall into Sin, and by the Grace of God they may rise again, and amend their Lives: And therefore they are to be condemned, which

which say, they can no more sin as long as they live here, or deny the Place of Forgiveness to such as truly repent.

Where we may observe first, that Sin which is there spoken of, and by which Men fall from Grace given, is in the beginning of the Article, called a *deadly Sin willingly committed*: For the preceding Fifteenth Article treats of common and daily Sins, such as are common to all the Regenerate; and in which we offend All, though we have the Grace of God, and do not fall from it. Now this Sixteenth Article is about deadly Sin: By which, after Baptism and the Holy Ghost received, Men depart from Grace given, until they be restored by Repentance: Where also All those are condemned, who say that this Sin cannot be committed after the receiving the Holy Ghost; such as *Jovinian*: And those likewise who deny Forgiveness in the Church to such as truly repent, as *Novatian*. But here is nothing at all said concerning a *total and final* Falling off from Grace.

But in the Homilies concerning the Danger of departing from God (which were set forth at the same time in our Churches in the Book of Homilies) it is sufficiently intimated; *That after Grace received, Men may fall from it, and perish*; and therefore they are there diligently warned and armed
against

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against this Defection ; And again in the Administration of Baptism, it is affirmed for certain, That Original Sin is remitted to Infants baptized, and likewise that they are truly regenerate ; amongst which a great many notwithstanding do afterwards fall off and perish.

But then the next Article (Seventeenth) frees those that are elected and predestinated from this Danger ; teaching us that God has constantly decreed to free and to save them, but withal tells us, That Predestination is the Purpose of Divine Counsel secret to us, until it be made plain by the Fruits which in a due and natural Order arise and spring from it ; which does not presently happen in All that believe, and therefore we ought not easily to presume upon Election ; whereas Predestination regards only the Godly, those only who are truly such ; and (as St. *Austin* and *Prosper* teach) such who feel in themselves the Power of the Holy Ghost mortifying the Deeds of the Flesh. Those that are rooted and confirmed in Charity, may with true Consolation think of the Divine Election, and have a stedfast Faith of obtaining Salvation through Christ ; according to that Definition in *Gratian* and *Lumbard*, gathered out of the Fathers ; *Charity begun, is such as may be lost, but not a rooted and a perfect Love ;* according

according to that of the Apostle, *Perfect Love casteth out Fear*. Therefore, as on one side, All Believers, and even such as are truly Regenerate, are not under a *Certainty* of Salvation: So neither on the other are All (whatsoever Advances they have made in Faith and Piety) to be left to an *uncertain* Salvation: But to those who are solidly rooted in Faith and Charity (as to those that are elected and predestinated) we may allow a sure Confidence of Perseverance, and a firm Hope of Salvation.

Without doubt that Opinion, so much debated; of the certain Perseverance of All those, who did once believe and were regenerated, was never approved of by any of the Fathers of the Primitive Church; but was rejected by all Antiquity; and has been too much confuted by the constant Experience of all Times. It had its Birth but in this last Age, and was then brought into the Church from a Quarrel that *Zuinglius* and his Associates had with *Luther*.

D. OVERALL.

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